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Transactions

of the

London and Middlesex

Historical Society

PART XI

The Proudfoot Papers
(Continued)

Published by the Society
London, Ontario
1922

London and Middlesex Historical Society

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INTRODUCTION

HAD the London and Middlesex Historical Society nothing else to its credit than the discovery of the papers and journals of Rev. William Proudfoot, it would have justified its existence. The credit for bringing these interesting documents to public attention belongs to the late Miss Harriet Priddis, whose death occurred recently. Her friendship with the descendents of the writer of the diaries secured their consent to publication, and to preparing and editing the papers Miss Priddis gave much time during several years. From time to time she read portions of the diaries at the meetings of the Society and no feature of the programmes were of greater interest to the members generally.

In 1915 the first installment of the papers was printed in the transactions of the Society for that year. A short sketch of the life of Rev. Mr. Proudfoot formed an introduction, and his portrait was the frontispiece of the number. The diary began on June 25th, 1832, when he left Pitrodie, Scotland, for the new world. This first printed portion of the diary extended to December 5th, 1832. In this number there were also printed several letters written from Upper Canada to members of the family and to church authorities in Scotland, all throwing light on Upper Canada conditions of the thirties.

In the transactions for 1917, there was printed a further small installment of the diary, consisting of the entries for the following dates in 1833: January 28, February 28, March 7, 10, 20, 21, 30, April 28, 29, May 1, 2, 4, 6, 7, June 4, Nov. 13, also for the following dates in 1834: August (?), Sept. 2 and 14. To this was appended a short article from the pen of Miss Priddis, containing extracts from the account book of Miss Mary Proudfoot, a daughter of Rev. Wm. Proudfoot, who, on coming out to Canada to join her father, opened up a private boarding and day school on Bathurst street, in the village of London. Her pupils included the daughters of the leading families of the village.

In view of the rather fragmentary character of the second portion of the papers published it may be necessary, as these

dates are reached in future publication, to reprint in order that the sense may be clear. The object seems to have been to present some of the more interesting entries from the standpoint of London readers, but the diary has so much wider interest than London alone that there is justification for presenting it in full and the only liberties that I have taken with the manuscript have been to omit occasionally some of Mr. Proudfoot's reflections upon theological matters which were of no special interest except to himself and then only at the time they were penned. I have omitted nothing that might throw light upon the religious conditions of the period, and it will, I believe, be one of the valuable features of the documents in the future, that the author has left us graphic pictures of the revivals and other religious phenomena of the pioneer community to which he had come as missionary.

Having had access only to the copies that were made by Miss Priddis and not to the original papers, it is quite possible that some errors may be detected in the text. It seemed well, however, that these human documents should be given to the public as soon as possible, and it is the intention of the London and Middlesex Historical Societies to continue issuing them in annual volumes until all are in print.

FRED. LANDON.

The Public Library,

London, Ont.

THE PROUDFOOT PAPERS

THE first published portion of the Proudfoot Papers was copied from a manuscript which closed with the rather exciting paragraph; "December 5th, Home. Went into York and called for some acquaintances with whom I had some chat and from whom I heard a scandal."

Following this came ten volumes (III. to XII.) of the original diary, small paper-covered manuscripts each containing from twenty-four to fifty pages, extending from December, 1832, to June 14, 1833. They are written in fine copperplate handwriting with few corrections and no blots. The scandal mentioned above, proved to be very mild. The entry of December 5th gives the details, the chief of which was that there was considerable dissension in the Scotch Kirk regarding their minister, Mr. Rentoul. The only fault which is stated against him, is, that he reads his sermons—all admit that he is a pious man, and that his walk is becoming the gospel. The fact seems to be that he is not popular and that there is about him a stiffness which prevents that easy familiarity with which Canadians, and particularly Canadian Independents, wish to treat their ministers. At the head of the opposition are Mr. Letham and Mr. Freeland, who are Independents, and who have actually bought a chapel for the purpose of forming in it an Independent Church. This want of good agreement is the source of joy to not a few in the town. Mr. Stewart, the Baptist, delights in telling of it, though it can affect him I suppose in no way.

Was considerably disappointed to-day in Mr. Stewart. I have been now several times in his house, but never heard anything that could indicate his possessing a literary turn. He is always working as a labourer, covered with mud or lime. His manners are the manners of a man of work, and forwardness and conceit supply in him the place of ease. He piques himself upon being one of those converted by the instrumentality of Mr. Stewart, Moulin, Perthshire, and taking his stand upon that vantage ground he looks down upon almost all others, not of his own denomination, as hardly Christians, if they be Christians at all. Were I to be much about York I should not choose to cultivate his acquaintance. I write not this because of any slight on his part, for he has behaved to me as well as he could, and certainly has acted kindly, but I have so often met men of his character and seen so many unhappinesses arising from intimacy with them that I could not willingly come into intimacy with him.

In speaking of the people of Lobo, Mr. Stewart complained that they were so full of prejudices that they would not come to hear the Gospel. I understand that they are so resolute Presbyterians that they would not flock after a Baptist. Had they been Baptists, and had a Presbyterian complained that

they would not come to hear him, it is likely Mr. Stewart would have praised them for their consistency, and would have exultingly said that Presbyterians need not go amongst them, they are too well rooted in the faith to follow such. And yet, when I was in the West, I heard of the people of Lobo that there are many Methodists and Baptists amongst them, and that the Baptists are throughout the community as wild as the Methodists, a piece of information for which I was not prepared, as I had been accustomed to think the Baptists a very excellent class of Christians. I must enquire farther about these Baptists before I just take it as a settled point that they are wilder than the Methodists, or even as wild.

In Mr. Stewart's house I saw Mr. Barclay, the Baptist minister of Pickering, from Aupar, Fife, a modest-looking man.

Heard of nine females dying in child bed. Mr. Wm. Glasham informed me that the medical men have stated that pregnant females were not subject to cholera, and that those who were protected by their pregnancy, but who might have taken it, are now falling, when their bowels, as may be supposed, are not in a healthy state. This is perhaps but a report, which like many reports are not readily to be believed. However, it corresponds with what I had thought might be the cause.

Received a note to-day from Mr. Tudhop, telling me that when "I arrive at Orr, of London, at Mr. Hodges, I must enquire for Mr. Henry Lidster, William Rutherford, on the 13th concession, Lot No. 8." I do not well understand it, yet I may find the names in Orr and that is all I want.

Read to-day in the papers of the dreadful ravages of cholera in Dumfries, Scotland. May God sanctify the rod with which my countrymen are stricken and may he save my dear friends in the land of my birth, especially my two daughters, my mother, brothers and family.

Air mildish to-day. The frost of last night gradually thawed. Ice still on the pools, toward evening the frost became sensibly severer, yet it was not cold. I must endeavor to get a thermometer.

December 6, Thursday—Intended to see the Parliament to-day, but in consequence of the badness of the roads and of my being unwell, I was under the necessity of staying at home. In the listlessness which is the result of indisposition I was unfit for any employment requiring thought, and I therefore read the account of the trial of the Earls of Essex and Southampton, and of Sir Walter Raleigh. What a difference in the state of criminal law is there now from what existed in the days in which these men lived. It was not till the Commonwealth that right opinions on this subject began to be held. The criminal law of England would have been at this day what it was before the Commonwealth had that event not occurred. an event which broke down the power of kings and made the

law no more the King's law but the Country's law. Had the Commonwealth done nothing more for the country than removing out of the way the obstacles to the improvement of the law of the land it would deserve all the encomium which all its friends have heaped upon it.

December 7, Friday—Confined to the house to-day by indisposition and medicine. Occupied in reading Shakespeare, and in writing a long letter to Mr. Pringle, Anchtenawden. What a man was Shakespeare. How accurately does he hold up the mirror to nature. What vast comprehension of human character. The day has lowered all day, and indeed rained during the greater part of it, after dark the rain became very heavy and continued all night.

December 8th, Saturday—Scarborough. Rode out on Mr. Harris' horse to Scarborough. The road for three miles, i.e. from York to the forest, the very worse road I ever saw. The mud at the least four inches deep, and so thin that its surface was quite smooth. For four miles through the forest was pretty good, but from Brownlee's to Mr. Thompson's, was wretched. In consequence I was spattered up to the knees and was very much indisposed in consequence of the ride. Got a hearty welcome from Mr. Johnstone and family. Had a good deal of conversation with Mr. Johnstone respecting my accepting of a call from Scarborough. I carefully avoided saying anything which could commit me, for I see not a few difficulties connected with it, and this in chief that the congregation belongs to the Presbytery, and if I accept of a call it must be at the hazard of my connection with the Synod which connection I would be very unwilling to break off. The Presbytery would not countenance me if I were not to be a member of Presbytery and the congregation would not have me. To-day has been agreeable, clearish but somewhat cold.

December 9th, Sabbath—Preached to-day to a tolerably good audience, considering the state of the roads, from Matthew 22:37-38, and John 12:32, for which I receive $4.00. The audience exceedingly attentive. Were present several Methodists who appeared surprised at a kind of preaching entirely new to them. I suppose even the Methodists would very willingly subscribe were I to settle there. Did not hear how much the collection is. Mr. Wm. Craig came along with me to Mr. Johnstone's and spent the evening very comfortably. Mr. Johnstone wishes me to go about amongst the people, and wishes me to see particularly Mr. Stobo and Mrs. Thomas or Thoms, and Adam Bell, and Mrs. Glendinning. During the evening a neighbor came running in to say that there was a strange cry heard in the wood. It was said to be an animal, supposed to be a lynx, which had of late made its appearance in these parts. It was shot at last week but escaped. There are a considerable variety of wild animals in Scarborough. Scarborough is said to be healthy, but of late there has been

some cases of ague. Scarlet fever and whooping cough prevail at present. There are some fatal cases in the former, none as yet in the latter. Mr. Johnstone, son, children and family came in to family worship in the evening. I like very much the manners of these good folks. The weather has been very agreeable to-day, cloudy and mild. Towards evening it seemed as if it would freeze during the night. Felt not quite well, in the evening.

December 10th, Monday—On my way home, Mr. Johnstone came through two lots of land, adjoining to his, which are for sale at $1,500 dollars, and which he would recommend me to buy in the event of my coming to Scarborough. One of these lots is very good land, the other is principally clothed with pine. The land is, of course, inferior, but it is thought the pine would pay for both lots, as lumber is becoming scarce and dear, and it is well suited for shingles, of which, after the wood is cut into proper lengths a dexterous workman will make 3,000 in one day, which may be sold for $2.00 per 1,000. I think the land an object, both because it is near to York, where there is a ready market for produce, and because it is most convenient for the church, and the school. The money is more than I can afford to give I fear. The roads to-day are much better than on Saturday. Arrived at home about half-past 2 o'clock p.m. Was informed by Mr. Harris that Mr. James Wilkes, from Brantford, had called at his house, enquiring for me, and that he had left this message that Mr. Bryning's friends at Brantford have declined continuing their subscription for him. Consequently the place is now open for me, if I choose to go and occupy it. Mr. Wilkes simply announced the fact, but brought no invitation and gave no manner of encouragement. I know that Mr. Wilkes' family are resolved not to involve themselves in any way. Whether they wish me or any Presbyterian there I do not know. I rather think they are indifferent. They are Independents, or at least the old folks are. I shall of course calculate nothing upon their support. I regret very deeply that the change which has taken place in the wishes of the people must make a large hole in the small income of Mr. Bryning, who is a good man and whose hospitality I have enjoyed. I have had nothing to do with the resolutions of the Presbyterians at Brantford, and I only fear that Mr. Bryning will, in some way, couple it with my visit to Brantford. He is a hot man and will not easily, I fear, be made to comprehend my complete and entire innocency. I think it would be better for me to have nothing to do with Brantford. Glad to find my family all well and happy. The day fair and agreeable. Slight frost during the evening.

Late in the evening Mr. Bell called and stopped over night on his way to Pleasant Bay. Had a good deal of conversation about the state of religious parties in the country and about the parties and sects in the United States. I told him

fully of what I had done at London, of the reports which Dr. Cairns had circulated and of what is necessary to be done in order to my acting in connection harmoniously with the Presbytery. He and I understood each other perfectly. Received from him an account of the violent manner in which the Antiburghers from the States act when they came over to Canada. From his statements it would appear that their conduct is anything but handsome, putting Christianity out of the question. The chief of those who have come over to do evil are Mr. Campbell, Mr. Russell, at Stanford, and Mr. Hindmen.

December 11th, Tuesday—Had much conversation with Mr. Bell. He says that the route of Dr. Cairns is marked by mischief. Gave me a full description of the manner in which he acted at the revival meeting in Grimsby. It was to this effect; Mr. E. asked him to assist at the dispensation of the sacrament, that according to promise he went to Mr. E. on Thursday morning. Mr. E. left him to find the way to the house in the best way that he could. But just as he was entering the gate Mr. E.'s son was going off with the family chaise to bring a whole load of American Ministers. On Thursday after a lesson by Mr. Bell, Mr. E. intimated to the congregation that it would be proper to select some persons to take charge of the business of the occasion. Mr. Bell, who had not left the pulpit, craved liberty to speak and said that the elders were the proper persons to be entrusted with the whole ceremonial and of the decencies of the occasion, that they were already chosen to that office and it was their duty to attend to it: nevertheless they were to choose and the elders were shut out.

On the day following Mr. Bell preached and the Yankees, distinguished by spectacles on nose, kept constantly writing down notes in pencil. In conversation in the house, Mr. Bell constantly spoke of this as a sacrament. Mr. E. and one of his daughters broke loose and told him plainly that the meeting was a revival and it was not certain whether there would be a sacrament. Upon this Mr. Bell resolved to leave the place. After they came out from sermon, Mr. Bell observed that all the Yankees congregated in Mr. E.'s house were praying all round. Meantime he saddled his horse. After dinner he came off and Mr. E. thrust into his hand two quarter dollars to pay his expenses. There was afterwards a liberal collection made to defray the expenses of the Yankees. Mr. Bell's statement is quite correct and accurate. In various talk the day passed away very pleasantly.

Confined by indisposition and medicine to the house. The day has been agreeable—mild. I should have added to Mr. Bell's account that there was a sacrament at Grimsby and that the awakened or revived were all admitted to the Lord's table without distinction, of course before they had furnished any evidence of the sincerity of their conversion. This is indeed

a novelty in the Christian Church. Read to-day in the Presbyterian (a newspaper) many complaints of the mischief done by revival men. They, it would appear, view themselves as the only persons who have a right to assume the direction in revivals. They often insult the minister of a church to his face and in the face of his church. They do what they can to make his people despise him and they go about among the members of his church not only creating suspicion but directly telling them that their minister is incapable of conducting matters in the advanced state of the world as they call it, and that they ought to get another to minister to them. This is just what I had heard from others and just what I had expected, and these are the men who are to renovate the world and to bring on a new dispensation and to give Christianity a new form and to arm it with a new power. The secret of these revivals is supposed to be in this, the full and unmodified assertion of the sinners' ability to do what God requires of him. In the Christian Magazine (No. 12) I read the following paragraphs; "A minister in a neighboring village prayed, or rather said in his prayer, 'We do not ask that sinners may be enabled to repent for they are able enough already, but that they may be made willing.' In another village we heard a preacher make use of the following language; "Sinners sanctify themselves: God don't do it for them." "Sinners can do all that God requires of them, without the aid of the Holy Spirit." "It is a great disgrace to sinners to be dependant on the Holy Spirit. They ought to be ashamed of it." "There is no mystery in the Spirit's operation: it is all as plain as day."

And such are the doctrines held by the Hopkinsians, and these are the doctrines which are to give the gospel a new power, these are the doctrines which are to convert sinners in thousands to the faith of the gospel. I am more and more convinced that there is more evil in these revivals than ever was in any heresy within an equally short time of its being originated. These and temperance doctrines are about to give, the one Christianity and the other the Church a more dangerous wound than they have received since the days of the first heresies. The language of Dr. Johnson may, with great truth, be applied to them; "What is good (in them) is not new, and what is new is not good."

I shall endeavour to collect all the information I can get on the subject, and endeavour to let my countrymen know it, that they may be disabused of this infection, that they are doing much good can not be denied, but what is it which has not done good. We are not to do evil that good may come, besides, we have the good now but there is evidence, I think, to satisfy any man that the evil is coming. The book is sweetish in the mouth but it will be bitter in the belly.

Discovered in Mr. Bell a wish to have a Mr. George settled at Scarborough, so that in all probility there is some-

thing going on which I do not know of. When will men begin to be honest, etc.

December 12th, Wednesday—Home. Pretty well to-day, having in a good measure recovered from my indisposition. Trifled most of the day, being in a languid state which unfitted me for any serious employment. The weather continues open, and I never see a good day but I get fidgety thinking that I am losing my time. The winter will soon be on, and then it will be in my power to do little good in consequence of the difficulty of travelling. And, with regard to travelling, I never think of it but I fancy I feel the wind blowing through and through me and chilling my very heart. Travelling in an open wagon while it snows and freezes is dreadful. I am still at a loss what to do with Scarborough, but I hope God will guide me in the right way. The day has been agreeable, still quite fresh, the roads as bad as ever, there having been no wind to dry them and no sunshine to evaporate their moisture.

December 13th, Thursday—Almost quite well to-day. I am beginning now to begin another Missionary tour, to be well enough to travel and that the roads were fit to be travelled on. As I must of necessity walk a great deal, it is of importance to me that the roads be good, which by the by, will not likely be the case till summer. To keep myself from wearying I have employed myself in working a new service to-day. It has occurred to me that there is a simplicity in teaching here required more than at home, and I wish to give my sermons less of a literary and more of a plain cast in the hope that they may be more useful, for I do wish to be useful.

Read to-day Shakespeare's Timon, and in that play admired the force with which the poet unconsciously illustrates the observation of Paul that the sorrow of the world worketh death.

After dark the lake sounded as if a tempest were lashing with rage and foam the vast ocean, and yet there was scarcely a breath of wind. The sounding of the waters indicates a certain state of the atmosphere, such as usually precedes stormy weather. It was the same in Scotland. The air has been cold and piercing though there was no appearance of frost.

December 14, Friday—Finished the sermon I was writing at yesterday. I find that my hand has rather got out in sermon writing. To be full in the spirit of making good discourses, one must be occupied every week at least in this employment. Yesternight I thought the sounding of the lake prognosticated a storm, it has not yet come on for the day has been mild and agreeable. There was a crust of frost this morning on the surface of the ground. To-night there is to be heard still the sounding of the lake though not so loud as last evening. Saw to-day six oxen dragging a wagon loaded with wood. I have seen a little carter take as much on a single cart—but then there is the difference of roads.

December 15th, Saturday—Home. Went into York to-day and called for some friends and acquaintances, by whom I was kindly received. Much time is lost on these calls, and yet they are useful and necessary. Received to-day a letter from Mr. Christie, who is residing at Kingston, telling me that he has been ailing, that he is wearying to get out on another preaching excursion, and that he is preparing to come to York to meet me as soon as possible. I sympathize with Mr. Christie. He has been ailing, just in the way that I have been. I like the spirit in which he writes. Read in the papers to-day that there are in Scotland 350 petitions ready signed to be presented to the Reformed Parliament praying for the abolition of the Church of Scotland. The report of these things sometimes makes me wish that I were in Scotland to witness the wholesome workings of that new Spirit which has been infused into my country. It will be a noble land yet. The day has been agreeable. The roads not just as bad as they have been, but still very bad.

December 16th, Sabbath—Preached for Mr. Harris in the forenoon, from Eph. 5:2. Gave the former half of the discourse. Heard Mr. Harris preach in the afternoon from Rom. 5. ult. Read to-day Dr. Graham's letter to Dr. Chalmers on the character of B. P. Hobert, which was written, I suspect, not more for the purpose of praising the goodness of the man than for his own opinions on the subjects of Church establishments, religious associations, education, etc., etc. I never witnessed so pure a specimen of bigotry. I must give the fellow a dressing. I will make him rue the day that he ever put pen to paper. His object is unquestionably to get Episcopacy established in Canada, and endowed too, and which if he do, he will be one of the greatest curses ever seen in the country.

Day has been agreeable, a sprinkling of snow on the ground in the morning, which when the sun grew strong, melted and made the roads as slippery as ice and as adhesive as glue.

December 17th, Monday—Confined to the house to-day by the impassable state of the roads and by incessant rain. Occupied myself in writing letters to Scotland which have been too long delayed. In the evening Mr. Craig called to inform me that he had come to York to take me out on horseback with him to-morrow to Scarborough to preach to the people and to hold a congregational meeting. I had hoped that I should have escaped this business which I do not like very well but as Mr. Craig has been at the trouble to come in for me I cannot refuse. Heavy rain all day—day not cold.

December 18th, Tuesday—Started for Scarborough this morning with Mr. Craig, at a little before 8 o'clock a.m., and arrived at the Church just in time to commence service at 12 o'clock. There were 30 persons present, all males but two. I preached from Eph. 5:2, the first head only, and got on very well with it. After sermon the congregation chose Mr. Thorn

to preside, at his request I constituted the meeting with prayer.

Mr. Thorn, in introducing the business of the day, said that they were met for the purpose of endeavouring to make an agreement with Mr. Proudfoot to reside amongst them as their minister. I said that this was not the business of the meeting, that they were met to deliberate on sundry matters concerning the church, that I did not think matters ripe for entering into an agreement with them, and that my name must not be used in their present meeting. I then told the meeting that I had been requested to attend this meeting for the purpose of assisting then in the management of their business. I told them of the duty which lies upon Christians to contribute to the support of religious ordinances, to contribute liberally. That this is plainly enjoined in the Word of God, that men must not think of excusing themselves from discharging it, that God will not be mocked. I told them that a minister must be supported to occupy the rank in society which properly belongs to him, that if they did not support fully they could not get men of talents, and men who could devote the whole of his labour to the ministry, and that surely if in every profession a man to be eminent must do only one thing much more so in the ministry. I stated to them that a minister must be chosen for life and be at the disposal of the Church, not of the people, who may when their fancy strikes them wish to go away in order to make room for others merely from caprice. I detailed to them the manner of raising an income by the letting of the seats. My speech was very well received, I suppose. The congregation appointed a committee to get rights on a deed for a road to the church, to draw a plan and specifications for seating the church, to take in estimates, to let the seats as exhibited upon the plan in order that they may know what they can raise and the committee is appointed to set a price upon the seats. All this was done in a short time and the people departed astonished that they had done so much.

(In the course of the business there were two men who thought that they ought to apply to the Presbytery for continuance of sermons. The manner in which they did this struck me as if they did not much want me. I learned afterwards that the one of them, I suppose both, were Irishmen, this explains the matter at once. I felt well pleased at the manner in which I had opened the business. I don't like the Irish.)

The day has been agreeable, towards night it began to freeze.

December 19th, Wednesday—Home. When I awoke this morning there was a very hard frost. It had freezed all night. The roads were exceedingly rough, and in those places where they were in pools yesterday the ice was not yet strong

enough to bear the horse. As the best way of getting on I walked a great part of the way and led the brute. This saved much pain to the animal and, perhaps, some broken bones to myself. By the time I got to York the snow was falling so heavily that I could scarcely see my way. This is the first day, I suppose, of the winter's snow.

December 20th, Thursday—Home, York. Occupied all day in writing letters. Finished a letter to Mr. Newlands, Perth, to Mr. Pringle, Anchtenawden, to Mr. Johnstone, Newburgh, and to my dear daughters, addressed to Mary in particular. During last night there has fallen, I think, about three inches deep of snow. Saw, for the first time, sleighing, but it was only in a few instances, the roads not being yet suitable. Day very cold but rather agreeable.

December 21, Friday—Home, York. Went into York to-day and put the letters for Scotland into the post office. I had to pay eight shillings for them to go via New York. Postages are very high in this country. Received a letter from Mr. Bell, giving an extract from the minutes of Presbytery bearing upon my case, i. e. showing what kind of relationship exists between the Presbytery and me, and also a recommendation of me to the churches in connection with the Presbytery. Told Mr. Harris every particular of what happened at Scarborough, and what I did, of which he expressed his entire approbation. To-day has been very cold. The atmosphere cloudy and presenting an appearance of snow. However, no snow fell to day. Gave Mr. Leslie a list of some books which I wished him to send for from London. Mr. W. Glashan seems now disposed to eat in his words respecting Mr. Harris. I suppose he thinks he went too far, and also suppose he has been won over by some little attentions on the part of Mr. Harris, and by Mr. Harris having gained a point over Mr. Rentoul in consequence of having attended one Mr. Rentoul's congregation when dying. It is a strange world we live in.

December 22, Saturday—Home, York. Employed to-day in copying a map of the route I purpose to take in my next excursion. Mr. Harris called to-day and engaged me to preach to-morrow, a part of the day. He told me a good deal of news about the religious parties in York, that Mr. Rentoul is disliked by the government people in consequence of his obstinacy, bigotry and dislike of the Roman Catholics, it being the policy of the High Episcopal party to honour the Roman Catholics as a Church, though a corrupt one. Told me that the Episcopal party in Lower Canada are straining every nerve to get the Clergy Reserves confirmed to them exclusively, and that it is thought they may be successful. The country is suffering from the absence of Mr. McKenzie. It has been very cold to-day and cloudy, the frost is becoming more intense, and no more snow has fallen, about bed-time the sky became rather clear and the stars shone with that kind of

appearance which is common in confirmed frost. There have been many efforts at sleighing yesterday and to-day, but there is not enough of snow on the ground to make sleighing pleasant. Saw yesterday some ladies taking the air or rather the frost in sleighs, but it would not do. The tinkling of the bells, round the horses' necks, seems to delight the Canadians immensely. Every place has its own fashions.

December 23, Sabbath—Home, York. Preached in the afternoon for Mr. Harris from Eph. 5:2, being the remainder of the sermon I preached last Sabbath. There was a better congregation than I had ever seen in the Meeting House. My sermon did not go off as well as I wished. Perhaps it cantained too much doctrine for a people who are accustomed to very simple and plain things. Was introduced after sermon to Mr. Thomson, belonging to Streetsville congregation, but I had no particular talk with him for want of time.

In the evening read the report of the B. and F. Bible Society for 1832, together with the speeches delivered at said meeting. The report is characterized by good feeling and much of the Christian temper. The speeches are much tamer than they used to be. Still they are good. There are few things more refreshing to my spirit than the accounts of the labors and success of Bible and Missionary Societies.

During the time of afternoon service there fell, I suppose, about an inch of snow. Owing to the former fall being compressed there is not altogether above three inches deep on the ground.

December 24, Monday—Home, York. Went into York and delivered the letters I had to Mr. Allan and Mr. Jones. As I expected these letters led to nothing. I was very frankly received by Mr. Jones, but I did not give him time to weary of me. He introduced me to Mr. McDonald, the surveyor, who might give me a good deal of conversation. Mr. McDonald, rough Highlander, had no information to give. I must trust to no man but to God only for he can so guide my feet that I shall serve him and fulfil the object of my mission. How much do I long to see the roads in a fit state for travelling and to be well enough for my labors that I may again set out upon another Missionary excursion. Time is speeding away.

Called for Mr. Stewart, the Baptist Minister, who informed me that John Easson had written to him of me and had desired to be affectionately remembered to me. This in other circumstances I would have thought nothing of. Mr. Stewart made me a present of his essays and his sermon. I have glanced them over, there is little in them which would make a man proud of authorship.

The weather has been rather fresher to-day. It is likely to turn either to a thaw or more snow. Saw a man skating on the ice on the bay, a considerable way beyond the wharf head. Many persons enjoying the pleasure of sleighing to-day.

From the rapidity with which they drive there must be frequent accidents. The ground is not yet by any means in a state fit for the luxury of sleighing. Many sleighs in to-day with produce, principally with hay, which is this season scarce and dear selling at $20.00 per ton. A good deal of beef in the market in a frozen state, it did not seem good: price $5 per 100 lbs.

December 25, Tuesday—Christmas, home. Confined at home to-day by rheumatism in my head, and by having taken medicine. Occupied in drawing a map of my intended route when I next set out. The day has been rather fresh so that a good deal of the snow has disappeared. This must be mortifying to the Canadians who have been anticipating a great deal of pleasure in sleighing. The eaves were dropping. This is very different from what I had expected.

Christmas is a great day with the Canadians. There was scarcely an open shop in York to-day. Many go to church. The Roman Catholics and the Episcopalians and even the Presbyterian (Mr. Harris) had service to-day, I suppose in order to catch a few strong independants. What a wretched system is that which can be supported only by finesse and stratagem.

December 26th, Wednesday—Home. Employed to-day in various little ways of no importance. The weather to-day has been very peculiar during the whole day. There has been a very thick mist, which was sometimes damp and sometimes frost and was not unfrequently neither, resembling the smoky appearance of an Indian summer. It appeared to me very peculiar that there should be mist at such a season, with snow and ice upon the ground, and that mist neither damp nor freezing. It is very probable that there is going to be a thaw. Intended to go to York to spend the evening with Mr. Freeland, but the badness of the road and the rain which occasionally fell prevented me. So I kept at home and read part of Strachan's letter to Dr. Chalmers.

December 27th, Thursday—Home, York. During the night there had been a considerable fresh wind, and most of the snow had disappeared by daylight. During the day there was a gentle thaw, which rendered the roads exceedingly bad and kept me at home. In the afternoon there was hail and also some snow. The day rather clear.

Read little and wearied much. Wrote my first letter to Dr. Strachan in review of his letter to Dr. Chalmers. If the Colonial Advocate shall publish it I shall be under the necessity of entering full flaught into the question of Church establishments.

December 28th, Friday—Home, York. During the night there was a pretty hard frost so the roads were good, and I resolved to go to York to-day. On my way I saw a country-

man selling cabbages at 12 cents each. This is much cheaper than they have been of late.

There is now no sleighing at which the Canadians seem much annoyed. Produce is again brought to market in wagons. Saw men curling to-day on Lake Ontario, and many boys skating. They seem to be greater proficients in skating here than in Scotland.

Called for Mr. Rentoul, who was kind in his way, and who asked me to preach for him some day about six weeks hence. He read to me extracts from the letters of Mr. Millar, the missionary of the Kirk, giving an account of his labors in E. Gwillimbury, Scott and Eldin, the amount of which is bad roads, a thin population, people willing to hear the gospel, and small congregations, a tale which could be told of every part of the province. He told me that Millar has been principally about Ancaster since the death of Mr. Sheed, and that he is now on his way to the London district, a movement which may affect considerably my plans and views.

Received a letter to-day from London, of which the following is a copy;—

London, 22nd December, 1832.

Reverend Sir,—We, as also a vast number of your brethren in this vicinity, felt exceedingly sorry that we could not prevail on you to stay with us and we would again call your attention to our situation. Since you left us subscriptions have been got up such as Mr. Robertson drew up when you were here. The amount subscribed is already £69/5 by the people in this village and a short distance up the Proof Line. The people in the Second Concession of Westminster have as yet done nothing in consequence of some engagement they say they have made with the Canada Presbytery and they say it will not do for them to sign anything until we know to a certainty whether you will come or not. The English settlement in the rear of London have promised their support, and had we waited a week longer we could likely have ascertained what amount they would pay.

In consequence of our not having offered any support to Mr. McLatchey, the English settlement would not receive him as they are anxious to be joined with us. We have been given to understand that Mr. McLatchey will leave this in the spring. He has no congregation here that we know of.

Upon the whole, we have no doubt but a considerable sum could be added (to) the amount already subscribed had we any assurance of your coming.

We hope you will favourably consider our situation and we will be obliged by your early and satisfactory answer.

We remain your obedient servants,

William Robertson,
D. McKenzie,
Donald McDonald.

The receipt of this letter was exceedingly grateful to me, both because my mind had begun to grow restless about a settlement and because it contains an invitation to labor in an interesting field. I now felt exceedingly thankful to God for the manner He had enabled me to act at London. And surely things like this may well induce me to commit my way to Him in all time coming. I had supplicated His guidance when surrounded with difficulties and He has not neglected my petitions. May He still farther guide me in this business. The conduct of the Westminster people though not surprising by me is yet, I think, an obstacle in my way. They are a religious people, I think, and will in time become one of the best stoops of the London Church.

To-day also received a letter of which the following is a copy;—

BRANTFORD, December 24th, 1832.

DEAR SIR;—

The inhabitants of this place have subscribed nearly eight hundred dollars towards building a church for the use, 1st of Presbyterians (unconnected with the Kirk): 2nd, Episcopalians, and when not occupied by them to be free to all other Christian denominations. The Episcopalians are not satisfied with this arrangement and they are going to build a church for themselves, therefore they will not want the use of this. I believe there is no doubt but the church will be built next summer. I think, with some others, that if you would pay us a visit and stay some time with us a cause may be raised. The people are not willing to subscribe to Mr. Bryning any longer, therefore you will not be interfering with his labours. Cannot you come up immediately? The school house is at liberty every Sunday morning and every other Sunday evening, besides week evenings.

I am Dear Sir,

Yours truly,

JOHN A. WILKES.

This letter pleased me on two accounts, 1st, because it opens up to me a very good field of labour which joined with pains might make an excellent church, and 2nd, because if I shall choose to settle there I shall not interfere with Mr. Bryning. I must see Brantford and London again before I decide. And for this purpose shall set off next week, taking Dundas in my way. Both London and Brantford have this advantage that they are not in any way connected with the Presbytery, so that settling there does not in the least involve any relation to the Synod. The same will hold true of Dundas if I shall think it advisable to stay there. Thorold will also have this advantage, whereas Grimsby and Scarborough, one or either of which I may have, will be cramped with this connection with the Presbytery.

I consider myself as now having materials enough to enable me to decide, i. e. I have seen as good openings as perhaps the country presents, and it is my duty to decide with all possible speed.

I wish Mr. Christie were now here. I think by the help of him or some one who had belonged to the Antiburgher Synod at home we might gain over to our little cause the Antiburghers about Galt and Guelph.

Mr. Harris told me that the Antiburghers at Esquesing are disturbing exceedingly Mr. Ferguson. They are a bigoted race. At the same time it is to be remembered that Mr. Ferguson is very irascible, overbearing and very disposed to give bad language to those from whom he differs. There is no doubt that it was his temper that spoiled the harmony of the congregation at Gwillimbury. Verily a man of a bad temper pays a high price for the pleasure of scolding and stamping and looking grim.

December 29th, Saturday—Home, Lot Street. Froze all last night and the roads good this morning. During the night there had been a sprinkle of snow which once more covered the ground with a mantle of white. Snow fell in thin flakes all day. The atmosphere in general thick and apparently uncertain whether to rain or snow. Perhaps the Canadians may yet be gratified to the full in their love of sleighing.

Went into York to-day principally to make preparations in the way of clothing for my jaunt to the west, but did nothing in consequence of finding the articles so high priced.

December 30th, Sabbath—Home, Lot Street. Went to the Scotch Kirk this forenoon and heard Mr. Rentoul preach. The text was Luke 16:2, "Give an account of your stewardship for thou mayest be no longer steward." It was intended as a suitable sermon for the last Sabbath of the year. Viewed as a sermon it was quite sound: there were very many good things in it and was delivered to the people with a good deal of earnestness and feeling, and I have no doubt, left a good impression upon the minds of the audience, and in these respects I have no doubt it served the end of preaching. And this is a high praise and the best praise.

Considered as the production of a man of education and talent it was below mediocrity The introduction was rambling and pointless and might have seen service as a specimen of Corporal Truin's remark, "it would have suited any text and any text would have suited it." There was no attempt at method. The thoughts were not presented in a chain, the first might have been the last and the middle one would have done for either. It was exceedingly poor, destitute alike of logic and imagination. The language was exceedingly meagre and abounding with shameful inelegancies and grammatical blunders. For these there could not be pleaded the usual apology made by those who preach ex memoria, for it was

read verbatim from beginning to end. Upon the whole Mr. Rentoul is a good man, I believe, but a very weak one. He would have done very well for a small country congregation, but is quite unsuited to the capital of the Province, or indeed, to any place where he may have amongst his audience men of thought. And after all, I have no doubt that he is doing the work of his Master and that souls are bettered by him.

I could not help noticing that the behaviour of his congregation was quite Scotch. There was the same apparent listlessness, the same seeming idle, unthinking appearance, the same gazing about during prayer and the same want of interest in the Psalmody. Much as I love Scotland and Scotch folks I think them inferior to almost all others in the conducting of the services of religion. There is a reverence, a solemnity, an interest, taken in devotions, a fixedness of sitting, an attention to the eye of the speaker, amongst the English and Americans, through all the sects that is most becoming. The Scotch are the most careless and indifferent of any people. I mean those who belong to the establishment. I could know when a stranger came into the meeting house at Pitrodie, whether he were of the Kirk or of the Secession. The Scotch have a higher name than the present generation deserves. The snow which fell yesterday has now almost entirely disappeared. There is still frost in the ground and ice upon the pools, but there is nothing of severity in the weather yet. The winter has with the exception of a few days, been open and mild.

December 31st, Monday—Home, Lot Street, York. Wrote an answer to the letter I received from the Presbyterians in and about London, of which the following is a copy.

York, 31st December, 1832.

My Dear Sir;—

On Friday last I received a letter signed by you and Mr. McKenzie and Mr. McDonald, dated the 22nd December, 1832, requesting me in the name of the Presbyterians in and about London to return and settle amongst them as a Minister, and informing me what has been subscribed in the name of stipend. I was not a little surprised and gratified at this, surprised because I had given up all thought of ever hearing further of London and gratified, as being an expression of good will on the part of persons who have a claim on my gratitude and esteem for the receptions which they gave to me when a stranger and also at putting it in my power to reoccupy, with comfort and without sacrificing that peace which Christians ought to maintain, a station where there is a manifest opportunity of doing good.

Your letter was the occasion of real joy to those of my Christian friends here, to whom I had given an account of my leaving London, who while they respected the principles on

which I acted, thought all things considered, that I might have staid and left the blame of interruptions to lie where it ought. It is now my intention to return (God willing) to London forthwith and judge of the state of matters on the spot. By the time of my arrival your subscription paper will, I suppose, have been handed round the English settlement and will contain such an account of the willingness of the Presbyterians that I should settle amongst them as shall enable me to give a definite answer.

I have an old engagement to preach a sermon at Dundas, It was the first I made in the country. I have been requested to preach at Brantford, and I wish to preach a sermon at Paris where there are a few Scotch Presbyterians and where I have been told a Presbyterian Church may with a little fostering be formed. I shall take these on my way to London. This arrangement, besides presenting opportunities of doing good has this other advantage, an advantage of no small importance at this season, that it puts it in my power to travel at leisure, to select the best days and to avoid travelling by night.

With every good wish for yourself, Messrs. McKenzie and McDonald and my other well-wishers in and about London,

I am, my Dear Sir,

Yours truly,

WM. PROUDFOOT.

To Mr. Wilkes, also, of Brantford, I wrote in reply to his letter of the 24th inst., as follows;—

YORK, 31st December, 1832.

MY DEAR SIR;—

I duly received your favour of the 24th inst., containing an account of the prospect of Presbyterians in Brantford and delicately hinting that it might, perhaps, be of some service for me to preach in Brantford as soon as convenient. I am truly glad that things are looking so well with you, and I shall (God willing) act on your suggestion and be in Brantford in a week or two.

I design to preach in Dundas one Sabbath first, where I have an engagement since September, and which I was prevented at that time from fulfilling by indisposition. As I wish to see whether a Presbyterian Church can be raised in Dundas, I do not wish to say that I shall stay only one Sabbath there, for if upon seeing how the ground lies I shall meet with any encouragement, I may stay another Sabbath with the people and get them so organized as that they may become a station for some of those preachers whom I expect from Scotland in the Spring. From Dundas I shall proceed to Brantford. I must at this visit manage matters so as to have an opportunity of preaching at Paris.

You will permit me to express my approbation of that

liberality of Christian principle which makes you wish well to the extension of the Kingdom of Christ through effected by the instrumentality of a class of Christians different from that to which you belong, a principle which I believe is on the increase and which will become extensive and influential in proportion as men become truly wise and good.

I beg my kindest remembrances to Mrs. Wilkes and family and wishing you all the good things of the season,

I am my Dear Sir,

Yours truly,

To Mr. Wilkes, Brantford.

WM. PROUDFOOT.

Wrote a letter to Rev'd. Mr. Christie, as follows;

YORK, 31st December, 1832.

R. D. B.;—

What in all the world has become of you? You have surely baked your shins enough at Mr. Moat's fire-side. I suppose you intend to stay till the daft days be over and then I fancy you will come up the country like a fine flaught, driving in your cutter another team.(?) Do you suppose while I thus write that I am bantering you? I sympathize with you in your ailments, and in that uneasiness which arises from not being able to perform the work for which you have come to this land and on which I believe your head is eagerly bent. You will believe me the more when I inform you that I have been afflicted in the same way ever since I returned from London. I have not felt it to be my duty to set out on another missionary excursion while in this state, to do which indeed in this weather and with such roads would not be a duty. I have preached two Sabbaths at Scarboro, two half days for Mr. Harris and yesterday I heard Mr. Rentoul. I might have had preaching every day had it been possible to travel along these awful roads. I can be idle no longer. I must set out this week (please God) and do something.

I have now three churches of my own if I may say so, i. e. not connected with the Presbytery, and I expect to have a fourth next week. This, you will see, is more work than I am able for, and therefore I need much your assistance, as I am wearying exceedingly for your coming for these churches, if not supplied will fall into the hands of the Kirk or Presbytery and thus an opportunity of advancing the interests of our church will be lost.

I have not time nor room to tell you why I cut my stick and left London rather abruptly. Suffice it to say that there came in an Irishman, a Mr. McLatchey, who connected himself with the Presbytery here and set himself down in London determined to stay and preach there. Rather than fight for the place I told the Presbyterians in London how I was situ-

ated and that I was determined to leave them. This they opposed very much, insisted that I was first on the field and had the best right to it, that they had commenced raising a subscription for me and would stand by me. All this I resisted, telling them that I was a man of peace, that I had made to Mr. McLatchey the proposition that Abraham made to Lot and that he was resolved to stay in London, that therefore I deemed it to be my duty to leave the place, and I did leave then. I have omitted many particulars to shorten the story. Well, I thought I should never again hear of London as a preaching station. Last week I received a letter signed by the three most influential men amongst the Presbyterians in London, two of them Kirk men and Magistrates, telling me that their subscription amongst a part of their number amounted already to £69/5, that they had never given Mr. McLatchey any encouragement and entreating very earnestly that I would return to them and settle amongst them. On my way to London I had preached at Brantford, which if joined with Paris which I visited, would make a good church. Well, last week I received a letter from an influential man there, an Independent, informing me that the good folks in Brantford have subscribed nearly 800 dollars to build a Presbyterian Church, not to be in connection with the Kirk, and suggesting the propriety of my going up whether immediately. At Dundas I have every reason to believe there might be formed a church in our connection. I have promised to preach to them.

Here then is my plan. I go to Dundas on Sabbath first where I shall stay according to circumstances one Sabbath or two, then to Brantford where I suspect I shall have to stay two Sabbaths, then to London. There is fine missionary country up behind Dundas such as in E. and W. Flamborough, Beverly, Puslinch and up to Galt, where there is a congregation of Antiburghers who will never join the Presbytery here and which I think you, as being an old Antiburgher might succeed in attaching to our little Mission. I know their stiffness but I think they would have confidence in you and might be gained. If I can get a conveyance, I will take a run up to them. Some of them belonged to the congregations of Evrol and I know hate me, but there are some there who would receive me kindly. I have a great deal to say to you about the Antiburghers in this country and little, I am sorry, to their praise. At Guelph there is, I have been told, no regular ministration of the gospel and nobody at Goderich. Now, Brother, you see how much land there is to be possessed. all west and north of Dundas is an open field for us. There I purpose we shall plant our mission, raise up a scion of the U. A. Synod and in that garden of Canada, the shoot will soon be a nobler plant than the parent tree. Let us occupy the land and by the help of a new fleet from Scotland in the Spring and by the blessing of the God whom it is our wish to serve in the gospel of his love, we shall soon

cease to have much opposition. I have promised also to visit Thorold, in the Niagara District, but the exigencies of that place are not so pressing. We may, we must let it lie over.

If you in coming up have a little while to stay at Port Hope please call for Mr. James Sidey and tell him that I bade you call, that I wish to be remembered to him, that I shall see him whenever I have it in my power. You will find him an excellent man and intelligent, a genuine Christian, I think. He does not know, I suppose, that I am in America but he will show the kindness of God to you, the attentions which good men delight to show to Ministers.

I have only further to say that I purpose to set off on Friday or Saturday.

We are all well, and unite in every good wish to you,

And I am, My Dear Sir,

Yours sincerely,

WM. PROUDFOOT.

P.S.—There is a fellow of the name of Cairns, a preacher belonging to the Presbytery gone down your way. If you meet with him take care of him.

There was a little frost last night sufficient to make the roads dry till breakfast time. The weather then began to grow mild and soft, about dinner time it rained a little and during all the afternoon it rained very heavily. In consequence the little remains of snow that lay in hollow places were all melted away and the surface of the country everywhere presented a cold uncomfortable muddy appearance. There will be no moving out of doors now till frost come, and when that shall be nobody can tell. How unlike the winter has been to what I anticipated. The error was perhaps in anticipating anything very different from winters in the Old Country. Persons who write about foreign countries fancy everything they see is peculiar and set it down as remarkable.

This is now the last night of the year 1832. It has been in many respects an eventful year to me and mine. Before I left home the cholera was raging all over the country, we were all preserved, then my relationship to the congregation of Pitrodie was dissolved, then we were all brought in safety across the mighty deep and have been provided for and supported in a way that ought to make us deeply grateful to Almighty God. Well does it become me and my family, each for himself and for the rest to stir up his soul to thankfulness. And may He who has been so gracious to those of us who have come to America, watch over our dear daughters who are left behind, and may they in due time be brought out to us in safety and may we all, if agreeable to the will of God, meet once more and in circumstances such as will make us comfortable and thankful and happy.

What reason also have we to remember our sins and

transgressions committed during the year. If we saw these as they are we should see much more clearly than we do the value of those mercies which we have received from God notwithstanding. Let then a sense of sins committed induce us to guard against sin for the time to come and may the goodness of God lead to repentance and stimulate to zeal and diligence in the service of God to whom we stand indebted for every blessing. Amen.

January 1st, 1833, Tuesday—This morning came in with heavy rain, which damped that exhileration of spirits with which we used to meet the New Year. The gloominess of the morning was favourable to that thoughtfulness with which the lapse of time ought to be contemplated. In the forenoon the sun shone brightly, which tempted me to go in to York. The roads were horrible. In York all business seemed at a stand, very many of the shops were shut and even in those which were open no business seemed to be doing. I did not observe any disorder, except in Henrietta Street, a noted place, where there was something like a row, and also at the corner of King and Yonge Streets, where a great number of people were collected, principally Irish. The hurry was over before I arrived. Many persons were going about with guns in their hands, having been, I suppose, shooting at a mark. All the well-dressed people whom I saw were posting away to dinner parties: those on the street were principally working men: I thought Irish. The New Year was, I suspect, kept with more order than it is wont to be in places of like size in the old country.

In the Scotch Church there was service at half-past ten a.m. I have not heard whether other churches met for worship. It would be well if all churches would meet for divine service on these days which by the customs of every country have been set apart for dissipation. This might in time wear out the heathenism of our manners, and make us what we profess to be, a Christian people.

The evening clear moonshine, and frosty a little.

January 2nd, Wednesday—Wrote to Mr. Paterson to-day to inform him that it is my design (D.V.) to preach at Dundas on Sabbath first and to request him to circulate the information. Wrote also to Mr. H. Griffin at the Forty-mile Creek, that if the congregation there and at Clinton have no appointment on Sabbath week, that I will preach to them, i. e. on the 13th instant. I have thus begun my arrangement for another missionary tour. May God guide me in my way and render me successful in all the objects of my mission. It is my wish at this time to come to a determination as to the place where I shall fix my residence, and may He take care of my dear family in my absence!

The day began with frost. This, by the heat of the sun was soon thawed, then in the afternoon it rained pretty heavily:

the roads horrible, so that in going to and returning from York I thought I had never had a more uncomfortable walk.

January 3rd, Thursday—Rained in the morning, during the whole day there was a thick mist or fog, just such as we had experienced on the banks of Newfoundland. In consequence I could not set my foot out of the door. The air was so mild that it was pleasant to sit without a fire. Employed the greater part of the day in drawing a map of the country from York to London, the one I had drawn before not having been distinct enough.

January 4th, Friday—The day has been fair but cloudy, the air mild without a fire. Went into York to take out my ticket in the stage for Dundas. Greatly disappointed at finding the stage goes to Hamilton and not to Dundas, so that I must walk down from Hamilton on Sabbath morning. This is unpleasant and might have been prevented by a little forethought. If the roads be such as they are between this and York riding in the stage will be both an unpleasant and labourious exercise. May God of His infinite mercy direct me in my way and preserve me in it. May He prosper my work and guide me in the way in which I should go for the sake of the churches, of my dear family and myself. Felt an unpleasant depression upon my spirits all day which wore off very slowly and left me exhausted.

January 5th, Saturday—Bucks Tavern, Trafalgar. Left York to-day at 12 noon on a missionary tour and arrived at Bucks Tavern in Trafalgar at about 11 o'clock p.m. The distance travelled about 30 miles, which is at the rate of two eight-elevenths miles per hour. The roads indescribably bad: from York till we entered the bush, the mud very deep and apparently as adhesive as glue. In Toronto, the jolting over the logs was exceedingly painful: of this kind of road we had several miles. There was scarcely after this a quarter of a mile where the horses could trot. And to complete the inconvenience, we were put into an open wagon, as dirty as mud could make it, and whenever the horses moved faster than a walk, the revolution of the wheels besplattered us with mud. I continued to keep off part of it by means of my umbrella, and to all this, there was a hazy thick mist the greater part of the way which occasionally ripened into a shower. These stages are so constructed as if the comfort of the passengers were never once thought of: very little attention and hardly any expense is all that is necessary to render men bearable. The seats might be made 3 inches higher, which would be no expense, there might be a covering of painted canvas, and a strap for the back, and some straw to keep it warm and clean: all of which were wanting. Nothing will cure this but an opposition on the road, and of that there is no immediate prospect as the present proprietors have an engagement to carry the mail for 21 years, 6 of which are yet to run. I was sadly

knocked about to-day. We had at Cook's a wretched dinner. It is an ill-kept house. There was in the wagon a man of 86 who has spent 40 years of his life in this country and is yet hale and stout. He is a resident of Carnwath. I had a good deal of pleasant chat with him: his acquaintances were the fathers of those whom I knew. He seemed to be a religious man. The other travellers were the captain of a lake schooner, a decent man, a native of Ireland, and a son of his. When we got to Bucks the driver refused to proceed, and after seeing that it would be impossible to get to Dundas to-morrow to preach, I did not urge him to go on. The expenses to-day were dinner 1s. 3d., refreshments, 19 cents. Slept at Bucks, a tolerable house in all.

January 6th, Sabbath—Hamilton, Barton. Started this morning at 8 a.m. We had a coach which was a great addition to our comfort. The team was very sorry, but the driver, a Scotchman, was civil, though not obliging, and dry. Left at Bucks the old man: we had left the sailor and his son, some miles before at Post's.

Breakfasted at Grove Inn. At the Twelve-Mile Creek we got for a fellow traveller Mr. Crooks, who is the son of the Member of Parliament, and who has a great deal of property, also a brother of his of about 12 years of age, going to school at Niagara: there was also an Irishman, a young fellow whom we got at The Credit. The conversation of these worthies was the most unsuitable to the Sabbath I had ever heard. They were all good natured, and did not think they were doing wrong. Mr. Crooks talked of every thing and the Irishman told many stories about the Roman Catholic priests. His conversation had in it a nastiness beyond what I had ever heard, but he was obliging and civil.

Called at Freeman's tavern where I saw some good books in use by the family—such as a hymn book, and a copy of Hall's Help to Zion's Traveller.

Got into Hamilton about half-past three, in time for dinner. The day has been clear and coldish: it was colder to-day at twelve, noon, than yesterday while we were riding in an open wagon. After dinner called for Mr. Marsh, who asked me to preach for him, and to sleep at his house, both of which I consented to do. Preached from John 12:32, a very tolerable congregation, perhaps 80. Mr. Marsh is an active man, and is doing good. He is to have a protracted meeting in the end of the week in his congregation on the mountain, where he says religion is making rapid progress. There have been many converted, who are almost all adorning their profession. Had a good deal of conversation with him in the evening about revivals. My objections to the things about them which are peculiar seemed to be unanswerable by him, and he always told me to go and see a revival and my scruples would disappear. I took up the ground that in these days when

there is so much excitement, ministers should be exceedingly cautious not to add fuel to the flame, but to be more than usually careful to instruct their people in the solid doctrines of the gospel. I took the same ground in respect to temperance societies, as I had done with Mr. Eastman, and had less difficulty with the minister than I had with the layman. Mr. Crooks came to hear me in the evening and was evidently surprised when he saw his fellow traveller in the pulpit. Expenses to day; Breakfast, 1/3, dinner 1/3: paid 1/3 for supper which I had forgot to do when last in Buvley's Tavern: to a porter 3½d.: bed at Bucks 1/3.

It has been an uncomfortable Sabbath day, in the morning, but better in the afternoon.

Since I was here, Mrs. Marsh has had a daughter.

Got a good deal of information from Mr. Marsh respecting Clinton, particularly that the people at Clinton are about to engage someone to preach to them for a year, that some of them talk of having Mr. McLatchey, but that most of them seem fond of having a Mr. Marshall (I think it is) from Lockport. It appears from all I have heard that if I had preached oftener to them or preached to them at all, that I might have had the offer of the place, and also it is plain that though I had got the offer, I would not have accepted of it, because it is only from year to year that they wish to engage one, which is not forming a relation between a pastor and a people such as ought to be, on scriptural terms, but is simply a matter between a master and a servant.

From what I have seen on the subject of engaging ministers from year to year, I am satisfied that it ought not to be done, and that it ought to be one of the points which I ought from the very first to attend to, to require from any people who may wish me to labour amongst them a distinct recognition of their design and wish that I should be ordained amongst them. I see many, very many difficulties connected with my settlement in any place.

January 7th, Monday—Dundas. Came down in the mail wagon to Dundas this morning having left Hamilton at 7 o'clock a.m. There had been some frost during the night by which the roads were dried, but being rough by the frost, the ride was exceedingly painful. Breakfasted in Bamberger's Tavern where I was made very comfortable, called after breakfast for Mr. Paterson, brewer, he to whom, on a former occasion, I had gotten a letter of introduction from Mr. Stewart, York. Mr. Paterson and wife are Baptists. They wanted me to stay in their house and showed me Scotch and Christian hospitality.

Mr. Paterson told me that he had not circulated information of my intention to preach in Dundas because the church was occupied by the Methodists, who were holding a two-days

meeting. I was greatly relieved by this because it was no disappointment to the folks here that I had not got forward.

Mr. Paterson circulated information that I would preach at 6 o'clock in the free chapel, which I did to about 30 people or 40 at the most, from 1 John 4:16. The sermon went off as well as ever it did.

When I heard of the Methodist revival or two-days meeting and coupled that with the resolution of the Mountain church under Mr. Marsh to hold a protracted meeting, and called to remembrance what took place last year about the revival in the Mountain, which I have on a former occasion noticed in my journal: it flashed on my mind that the Methodists holding a revival meeting had put it into the head of Mr. Marsh or his people to have one for themselves, so that they might not be out-stripped by the Methodists, and might make a few more Christians there and so keep ahead of the Methodists. This may be an unjust supposition, but it is well supported by what I have heard of the way in which revivals are conducted, and does tend in no small degree to confirm my dislike of this newfangled manner of making Christians. I have seen so many evidences of the carnal policy of men in them that the farther I carry my enquiries I feel the stronger dislike.

From Mr. Paterson I learned that the people in Ancaster and Dundas and neighbourhood who belonged to Mr. Shead's congregation, have been in terms with Mr. Matthew Millon to be Mr. Shead's successor. They have offered a subscription of £75 for three years. Mr. Millon has written home to the Society to give him leave to settle (they say) in Dundas, so if he get leave to settle in the country, he is under promise to settle here. He seems to be a popular preacher and a good man from all I have heard. My having delayed so long to come to Dundas has left it to be occupied by another, thus Clinton and Dundas are both off my list. I am now sent up to Brantford and London, and I may lose one or both of these, too. Scarborough I have, I suspect, left to Mr. McLatchey. My prospects are all clouded. Let me trust in God that He may dispose of me as seems best to Him, and oh, that I were enabled in well doing to trust in him.

The day has been mild and agreeable, towards evening it became a little frosty.

Expenses to-day, breakfast 1/3.

January 8th, Tuesday—Hamilton. Walked over to Hamilton after dinner and took up as formerly my residence with Mr. Marsh. In the evening attended with him the meeting of his Bible Class. It is a meeting held weekly for the sake of the teachers of the Sabbath School in order to keep them ahead of their classes. From the manner in which it was conducted, very little information could be derived which a mere child might not have learned. Mr. Marsh was evidently

unprepared and there was no light thrown upon the passage. He had intimated that any person would be at liberty to ask him any question he might choose, and he would answer it if he could, i. e. if it were a question connected with the passage. In the meeting there were two Baptists, a man and his wife, and in the clap of a hand, Mr. Marsh felt himself involved in a controversy with them on the question of baptism. I saw no good was likely to come of this and I put an end to it, and after the meeting was over I gave the Baptist (Webb, an American), a lecture for introducing such a subject in such a place. Mr. Marsh failed in maintaining that decided superiority over his meeting which a teacher ought to preserve. The whole thing went off ill.

During the evening I had a great deal of talk with Mr. Marsh about forming a plan in connexion with the U. Synod of U. C. to comprehend more congregations that lie within the lakes and at the head of Ontario. I gave him such advice as I thought best. He has not had any experience in business but is a smart man and will soon learn. He had some prejudices against Mr. Bell and Mr. King which I endeavoured to remove.

When I went into the Bible Class meeting the persons who were collected were singing to themselves a hymn to the tune of Pisgah. The music charmed me exceedingly. It is customary for the people in most American churches to sing hymns till the Minister come, a most excellent practice, and yet this is just the practice of the Scots in olden times. The precentor began the praises of God when a few people were collected and singing was continued till the minister came. So after all, these Yankees, in spite of their having, as they say, brought in a new era in Christianity, have hit upon nothing new that is good, even their protracted meetings are nothing but the Scottish week-day services at Communions, and their mode of conducting them is not an improvement.

Was disappointed in not getting acquainted with Mr. Leonard, a relative of one of the directors of the Brantford new church, and with whom it might be useful for me to be acquainted. No expenses.

The day has been frosty, but not very cold.

January 9th, Wednesday—Forty-Mile Creek. Left Hamilton this morning at 5 o'clock and arrived by the stage at 12 o'clock. The roads were exceedingly bad, frozen but not in general strong enough to bear the horses and the stage, so we got on very slowly. The jolting of the stage was very unpleasant, so I walked off before the coach.

In the stage were three Yankees, two of whom, like all of their race whom I have met, of ordinary life, were pushing one another and knocking in a rude play with their fists in the coach.

Received a most hearty welcome from Mr. and Mrs. Griffin.

The day has been cold, and some snow fell in the evening.

January 10th, Thursday—The Forty. Spent to-day in reading Cooper's "Last of the Mohicans." It is rather an interesting tale, designed to picture the peculiarities of the natives of America. The incidents are few, and in general well conceived, but there is much verbiage, spun through two volumes. It might have been told and with far more effect, in the half of one of them.

The day has been cold, and as there was some snow on the ground, the sleighs were seen flying in all directions. In the evening had one of my anxious fits about my family, which took my sleep from me as usual.

January 11th, Friday—The Forty. Wrote a long letter to-day to Mrs. Proudfoot. Mr. Eastman, his son, his daughter Phoebe, and a Mr. Goodall came to the Forty on their way to assist at the protracted meeting at Barton. Phoebe stopped at the Forty. I had an opportunity of conversing with Mr. Eastman respecting the mischievous reports which Dr. Cairns had circulated, and I succeeded in doing away with the unfavourable impression. Although I have disabused Mr. Eastman's view, the tales and slanders of the fellow have lost me the chance of Clinton, of which there is now not the faintest hope. The people have entered into terms with Mr. McLatchey and there is little doubt that he will accept of the offer, if he does not get Scarborough. Mr. Griffin told me that if I had stopped and preached at Clinton when I was last in this place, there is no doubt but that the people would have wanted me to stay with them, but at that time I was in pursuit of Mr. Christie, and besides I would not have accepted of the invitation in as much as they follow the American fashion of hiring their minister by the year or half-year. To be sure this could have been got over as the Presbytery would see the minister ordained. In a word it was plainly the will of Providence that I should not settle at the Forty. Where He wills me to labour I cannot tell, I am only anxious to know His will, and I trust I am ready to submit to His decision. I think I may now say that Dundas, Scarborough and the Forty are all out of reach. My choice lies between Brantford and London, if these fail me I know of no place. God guide me in the right way.

A sermon was intimated for this evening but when I went to the school house there were so few present that I prayed, sang a hymn or two, gave the people an address on prayer and dismissed them.

Very hard frost all day, but in consequence of there being little snow, the sleighing was not good, riding in a sleigh, however, better than in a wagon, and far better than on horseback. Every person anxiously looking for more snow, but the weather is too cold to leave any hope of more at present.

Since I was last at the Forty, the good folks have established a temperance society. I succeeded in convincing Mr. and Mrs. Griffin that temperance societies do wrong in not resting them upon the Word of God. I said that temperance or abstinance is a duty or it is not. If it be a duty it is founded on the Word of God, and if it be found there then wrong is done if the friends of the Bible conceal it. God magnifies His Word above all His name, but for men to conceal this in order to gain men over to duty is doing anything but promoting the glory of God. And criminal and foolish is it for men to think that the Word of God is such a bugbear, that the intemperate would not become temperate if they thought that God wished them to be abstinent. The principle of Abstinence Societies is then a most detestable one, one of which every Christian ought to be ashamed. Paul was not ashamed of the gospel of Christ, but these moderns who have brought in a new era have found that there are moralities which must be prosecuted, and that in the prosecution of them you must not mention the Word of God. This is reforming men and advancing the gospel with a witness! Again if Abstinence is not in the Bible, it is no morality, and then there is an end of the matter. I always wish to take this ground. I found less difficulty in making my worthy hosts comprehend my meaning and acknowledge the soundness of it, than I had experienced with Mr. Wm. Eastman, or Mr. Grieve, or Mr. Marsh.

Now I believe that moderation and temperance are enjoined in the Word of God, but I have never seen any authority for abstinence, so the morality of these institutions is settled, and they must be advocated not with the weapons of a Christian but of a worldly science, and on this ground I say, the less that is drunk, the better. Abstinence is best of all, for society and for the individual in general, not however for all, for there are some who are the better for ardent spirits in moderation. But let no man say of another that he is no Christian because he is not abstinent.

January 12th, Saturday—The Forty. The morning exceedingly cold. Last night the air was cloudy but no snow has fallen. Went out to walk in the forenoon, but the air was too sharp, and I was not sufficiently clothed to stand it, so I returned and read Southey's "Life of Nelson," a piece of biography which deserves all the praise which the Edinburgh Reviewers have given to it. The day has been very cold, no snow has fallen, consequently sleighing has not begun yet. Was told to-day that these few days have been as cold as American winters ever are. I was glad to hear this, because I have always calculated upon a far severer degree of cold than I have yet felt. The cold is quite bearable. Expenses 12d for tobacco.

January 13th, Sabbath—Forty-Mile Creek. In the morning walked over to Clinton, five miles, and preached from

1 John 4;16, to about 70 people or less, perhaps. I did not like the appearance of the folks. There was an air of Yankeeism about them which I did not like. Returned to the Forty and at three o'clock preached to about as many as at Clinton, from 1 Thes. 4:1. There were some who seemed to go along with me. I saw a Mr. Wier and his family from Calder in Scotland. His wife told me that I am the first minister from Scotland she has heard since she came to this country.

Mr. Griffin told me to-day that the people at Clinton have resolved to invite Mr. McLatchey to labour amongst them, that they are to have a meeting some day soon at which they are to unite in writing a letter to him, making their offer of support for a year. Now that I have seen Clinton, I do not regret that I have not got the offer of it. An offer from the Forty would tempt me, but an offer from Clinton would not. But the Forty must be dependant upon Clinton for some time. I have now, so far as Clinton is concerned, got to the end of my tether. I suspect that when Mr. McLatchey sees Scarborough, he will prefer it, if so, the people may offer to engage him, and in that case he has cut me out there. I ought to have determined sooner and taken my ground. Let this be my guide in my future operations.

Walking was very tiresome to-day. The cold was not so intense as on yesterday, and flakes of snow were flying about all day, but not in sufficient quantity to colour the ground. The evening of the Sabbath was spent not unprofitably in a discussion of the comparative merits of the Psalms of David and the Psalms of Watts. I explained the 45th Psalm, which Watts shows he did not thoroughly understand. It is strange how often I forget my resolution not to engage in disputation. It does no good, and almost always does ill.

January 14th, Monday—Forty. In consequence of the exertions of yesterday, I was not able to walk to Hamilton to-day and there was not snow to make it possible to travel by sleigh, so I stayed at the hospitable fireside of Mr. Griffin. Finished Southey's "Life of Nelson." In reading it I have been much struck with the simplicity of that great warrior, his love of simple nature, and his native kindliness of heart. He has a kind of piety too, which I like, more I dare say from my dislike of those robustous declaimers of piety who seem to think that all religion consists in grimace and noise and devotions to the interests of a sect. There is much good in the world, I believe, where noisy preachers see nothing but unbelief and damnation. Nelson's attachment to the wife of another man, Lady Hamilton, was a great fault, and it led to the only blot on his public character, the execution of the aged Neapolitan nobleman. His parting with his wife, not for any fault of hers, was an act altogether unjustifiable, altogether unexcusable.

In the afternoon called for two very nice families of the

name of Helles, the son of Mr. George Helles returned my call in the evening. Saw a Miss Anderson, of St. Catharines, from Scotland, whose parents were from Perthshire. She knew little of Perth, and I could not raise a crack with her.

Mr. Hardy, son-in-law to Mr. Eastman, came to stop all night, with whom I had a great deal of conversation. He is a well-informed man and a man of talent. He told me that there is plenty of room for preaching in his neighbourhood, that a good congregation could be raised at St. David's and another at Cheppaway and many other places. He is a determined enemy to establishments in religion.

Learned to-day that the united congregations of Clinton and the Forty intend to offer to Mr. McLatchey 250 or 300 dollars, and that for only one year. When I heard this I ceased to regret that I had lost it.

The weather to-day has been a clear mild frost, no snow has fallen to-day, the air seems to be tending towards a fresh, either more snow or rain.

January 15th, Tuesday—Barton, in the house of Mr. Hess. Left the Forty at 9 o'clock a.m. to walk to Hamilton. The roads very rough and I not very well, did not arrive at Hamilton till near 5 o'clock p.m. and excessively fatigued—the distance, 17 miles, I think. At the Stoney Creek I had a very comfortable lunch for 17½d.

Stood for a while to look at the scene of the battle of Stoney Creek, fought between the English and the Americans in the late war. The American Army was at Stoney Creek on its way to conquer Canada and to take Quebec. The British was encamped on Burlington heights between Dundas and Hamilton. The British Army left its encampment early in the night, and attacked the Americans during the night, the battle was all over by daylight, decisively in favour of the British. There was pointed out to me a spot on a rising ground where rest the bodies of 400 slain. What a curse is war. I put a few questions about the battle to two men who live within a gun shot of where the battle was fought, but they could tell me very little about it. How soon are those events forgotten which men hope will be remembered forever. In a Methodist Chapel which was in the circle of operations, there were lately and I thought there are many bullet holes. Cursed war.

Shortly after my arrival at Hamilton, Mr. Leonard's sleigh was proceeding to Barton Church to bring him down, so I stepped into it and was conveyed to the church where was being held a four days' meeting, or in other words a revival. I got thither about six o'clock p.m. This is a scene which I wished long and earnestly to see, and now I was placed in the very heart of one. I paid keen attention to everything I saw, resolving to make myself master of the whole subject. Mr. Marsh had often told me that the sight of a revival meeting

would go much farther to remove my objections than anything he could say. I laid aside all prepossession for and against such things and determined to let my eyes be my informers. I had before agreed with Mr. Marsh that I should be considered merely as a spectator, and therefore I was altogether exempted from the interruption of thinking what to say.

When I went into the meeting house there were present, I suppose, from 150 to 160 persons, the males on one side of the church and the females on the other, as is usual in all the churches I have seen in country places in the Province. The meeting for evening service had not commenced. Very shortly after I entered, the congregation sang a hymn. In this country amongst the churches where ministers from the States labour, the congregation sings and prays till the minister comes in. The manner is this: There are certain favorite hymns which are always sung to appropriate tunes. Some one of the congregation who is used to singing takes the lead and pronounces the first line of some one of these hymns, strikes the first note, and the congregation joins. They look not at the book for all can repeat it. Every one acts as if he were a precentor. It is just a company of friends joining in singing a sacred song. The music is excellent, in general their tunes are of a light, rapid kind, exceedingly spirit-stirring. Everybody enjoys it. There is nothing of the annoyance of a strong lunged precentor shouting over the whole company and making his voice drown the congregation while he is exerting himself with shakes and flourishes to set himself off. The singing of these churches is incomparably superior to anything I ever heard. In comparison with it the music of the best band I ever heard is a bore. It (i. e. the singing) realizes all that I could fancy the singing of the church on earth ought to be.

After the hymn the whole congregation kneeled to pray. The minister, kneeling, began and was succeeded by Mr. Goodal (probationer) and by several of the congregation, to the number I think of seven. There were nine prayers. The people, I now understood, were holding a prayer meeting before the evening service. The burden of their prayers was that the Holy Spirit might be poured down in plentiful effusion this evening, that many sinners might be brought out from the ranks of the ungodly, that God would display His might in defeating the workings of the Devil, that He would have compassion upon this dying congregation, upon the undying souls of sinners, that he would slay the sinner, that He would smite him on the back, that He would bring down the obstinacy of the sinner who braces himself up against God, that He would shew His great power, His sovereign mercy, and that He would render the word to be preached this evening powerful to demolish the sinner, and that He would bless the preacher, the Herald of the Cross.

In these prayer meetings any one who wishes may pray,

and he strikes in as soon as the person praying has pronounced amen. Sometimes there is a pause of a few seconds. If the pause be longer, and the minister thinks there are no more desiring to pray, or if he thinks there have been enough of prayers, he pronounces a loud "Amen," and then all rise from their knees.

In these prayers I remarked that there was a great scarcity of Scripture phraseology, but there was great earnestness of manner. The words "O, God," or "O Almighty God," or "O Eternal Jehovah" were repeated at every petition, which had a bad effect, as it showed that the person praying wished more to appear earnest than to express the labouring thoughts of his soul. The earnestness was far more in the manner than in the matter. It was universally the custom in pronouncing the phrase "O God," or "O our God," to dwell very long on the letter "O" and to pronounce the name "God" very short. The prayers were in general short, from about 4 to 7 or 8 minutes.

After the prayers were over Mr. Marsh made a very short address to the people, saying a few very simple and plain things, and then read out a hymn which the people of themselves sing. Mr. Eastman then entered the pulpit, gave out a hymn, prayed, sung, and preached from this text; "Come unto Me all ye that labour and are heavy laden and I will give you rest." The sermon was intended to awaken the people to induce them to come to Christ immediately. The method was, 1, The invitation: 2, The characters addressed: 3, The command: 4, The blessings promised. This wretched method was as wretchedly illustrated. Grammar, taste, logic, were all set by while he was making a push, firing (as he said) red hot balls at the conscience: though I could not exactly see the reason why these trifling ingredients in a sermon were left out. There is something I suppose in these small matters that breaks the spell. Well, if the conscience be pushed successfully, there is not much to complain if men of taste must be left to the Devil to whom these revivalists seem to think they belong.

Mr. Eastman is a man of fire. Whatever he does is by an instantaneous impulse. Possessed of a splendid voice, some imagination, particularly in the use of descriptive words, great elasticity of body, and a zeal for souls that makes him cry at the top of his voice, he succeeded in so filling the ear that it was not easy to be inattentive, and yet attention was not rewarded by much thought. He is a warm-hearted, good man, and has laboured with great success for 30 years in Canada. He has planted many churches, and reared a very fine family, and is entitled to be highly esteemed. I ought to have added that he is generally his own precentor. After reading out a hymn he tells them to sing such and such a tune, and then singing the first line, he sits down in the pulpit and leaves the congregation to finish it themselves and they do it well.

After the sermon Mr. Marsh made a few remarks, telling sinners that Christ did by him invite them, that if they would comply with the invitation in the text they should find rest, but if they did not that they must go down to Hell to bewail their crimes and their folly in unending misery. He called upon the unpenitent who was now penitent, the careless who were now convinced that it was their duty to embrace Jesus Christ, to come forward and declare before the world and the church that they were willing to be saved by Jesus Christ, and that they did now flee to him, and that they were anxious to be saved. He then bade the anxious seat be cleared. Mr. Searle then began a hymn to a most sweet, light, stirring tune. Every eye was now eager, the deepest interest prevailed in the assembly. In the midst of all this solemnity there were heard sobbings and weeping in different places of the house, there were many little knots of two or three persons talking and weeping with those who wept. After a little pause there came out from different places five men and a woman and weeping aloud, with handkerchiefs on their faces, threw themselves on their knees at the anxious seat. There was then a pause, sobbings were heard in different parts of the house. There seemed to be a movement amongst the people. Mr. Searle struck up a hymn to the same tune as before and during the singing of it a woman and four men came forward and knelt at the anxious seat. The singing continued, but no more seemed disposed to come. Mr. Eastman then spoke, "Come away now," "do not linger," "Come unto me all ye that labour and are heavy laden and I will give you rest," "do not let old Satan whisper, 'delay,'" Still no more came. Mr. Marsh then spoke. He hoped all who felt for their souls would come, would embrace the present opportunity. "There are sinners in the house, we know you, you have long resisted the gospel call, you have served Satan, now an opportunity is offered and I beseech you, do not slight it." None came. Mr. Marsh then sang a verse of a suitable hymn to the same tune. All was still. "Well then," said Mr. Marsh, "these are all who are willing to come to the Saviour, the rest choose to remain with the world and the Devil. (There were in all eleven.) And now we shall pray to God for them." All knelt down. Mr. Marsh and Mr. Eastman prayed, and I think Mr. Goodal. The meeting was now over, a hymn was sung and the blessing pronounced at half-past 9 p.m.

After the blessing there seemed still a gathering of the people about the stove in the middle of the church. Mr. Marsh hinted to them that had better go home so they might be able to be here at 9 in the morning. They did not disperse rapidly. Mr. Eastman whispered to Mr. Marsh, we must disperse them, for if we leave them, they will go a praying in a crack and nobody knows when they will break up, they may remain the greater part of the night.

Previous to the pronouncing of the blessing, Mr. Marsh wanted to come early on the morrow all who had been to the anxious seat since the commencement of the meeting.

All who came to the anxious seat, both men and women, were in tears, and many of them crying aloud. Their eyes were red with weeping. Their first step was to throw themselves down on their knees: they did not solemnly and gravely kneel, they threw themselves down like children when violently agitated, and it was not till Mr. Marsh told them to rise and sit on the seat that they got up. In this company of weepers I noticed one woman who was particularly agitated. She sobbed, she wept, she turned herself round and round, leaned with her arm on the back of the seat, now on the right side and now on the left, then threw herself forward, then backward and seemed labouring with something too great for her. She clung round the neck of her brother who was next her on the anxious seat. Her case was an affecting one. Her husband was a profane man who scoffed at religion and had spoken unkindly to her last year when she spoke of going to the anxious seat, of late he was rather more friendly to religion and she had some expectations of his coming this evening to be prayed for. In this state she had resolved to go forward. When she threw herself down upon the anxious seat, she found she was beside her brother. This unexpected event called forth a burst of weeping, a mingling of joy and sorrow and anxiety, it was an agitation in her soul like the meeting of contrary currents in the ocean. In hanging on her brother's neck, she happened to see next to him, kneeling at the anxious seat, her husband. This was the occasion of a fresh burst, everybody took an interest in her, and when the service was over, she went to her husband, threw her arms about his neck, clasped him and clapped him, and weeped and spoke while more than a dozen friends and acquaintances crowded round to congratulate her on so joyful an occasion. I thought the husband rather endured than wished the caresses with which his wife treated him. He hung down his head as if ashamed of what was doing around him. He did not return her embraces. This couple absorbed all the interest and the rest of the crowd were overlooked, and some of them slunk away, nobody taking any notice of them.

I could not say what was the occasion of their grief, their tears, their agitations. It was believed by all present to be the work of the Holy Ghost, but while I would not wish to oppose so good a sentiment in the remotest degree, I thought I saw in their manner what was not the evidence of the spirits working. All of them continued to manifest a strong feeling while they were before the church, but when the prayer was over the agitation ceased, and they were moved no more. I thought it strange that peace had come on soon.

In the sentiments uttered by the preacher, I saw nothing

remarkable. There was plenty said about hell, but it was not said in such a way as to convey any sentiment about hell fitted to make men fear to go to it. There was no touching thing said about the riches of divine grace, nothing about the tender love of God to men, nothing touching about the love of Jesus Christ, nothing about the evil of sin so as to convince men that it is an evil thing. There was no doctrine taken up and proved, there was this and this only, that they must now turn and become Christians, that they must do it now, because God invited them in the gospel by means of His ministering servants, and if they did not turn to God they might die before they had another opportunity. This was the general burden of all that was said. There was no preaching of the law, nothing said to humble the sinner, all was centered in this one word, Now.

It appeared very forcibly to me that there was a feeling pervading the congregation which went a very great deal farther than anything said by the minister to produce the result. Every one in the church seemed to take so hearty an interest in what was going on, every one seemed to look upon those who had not come to the anxious seat with a look of such benignant entreaty, that was scarcely resistable, and when they came forward there beamed in the countenances of the congregation such satisfaction and there was such a cordial shaking of hands with those who had come forward as must have had a very great share in producing the so-much desired demonstration of turning unto God. And indeed, I suppose that in those cases where great revivals have taken place the general tone of feeling in the church has contributed a great deal.

Mr. Marsh asked Mr. Hess, one of the members of the Church, to take me home with him. Mr. Eastman went with me. Mr. Hess's sleigh took eleven, and dropped one or two on the way at the cottages on the road-side, but the greater part were strangers whom Mr. Hess entertained during the time of the protracted meeting. Mr. and Mrs. Hess are Dutch, and exceedingly hospitable without the smallest fuss about it. This, I understand, is characteristic of the Dutch. The Dutch are, from all that I have been able to learn, the most orderly, the most inoffensive, the most moral portion of the community. They take no interest whatever in politics and are on this account, scarcely noticed in the country. I had an excellent bed to myself.

At family worship, Mr. Eastman prayed, then I followed. Mr. Hess prayed in Dutch, then one of the sons and then Miss Hess, both in English. There was sung what is called the Evening Hymn, and during the time of singing it, the young man who prayed was practicing the tune on a flute. Went to bed after 12 o'clock, midnight.

The weather to-day—fine, mild, frost in the morning,

little snow on the ground, and the clods on the road big and hard as stones. About midday, while I was at Stoney Creek, it began to snow heavily, and by bed-time there was at least 7 or 8 inches of snow upon the ground.

To-day I was in a sleigh for the first time where there was a good depth of snow. The motion of the cutter was delightful, as easy as a coach in Britain on the very best roads.When there shall be more snow I am told the pleasure will be very greatly increased.

January 16, Wednesday—Hamilton. Went to Barton meeting house to-day at 9 o'clock a.m. When I entered the church there were a good many people collected, say 70 or 80. Mr. Marsh was conversing in a whisper with a woman, and in a little stated her case to the assembly. It was as follows; She had a wish to repent and to come forward amongst the anxious but she could not repent: her heart was so hard that it would not bend in submission to Jesus Christ. This was all I could learn of her case. Mr. Marsh then did on her behalf desire the prayers of the church and he, and Mr. Eastman and Mr. Goodall prayed in succession, the whole congregation kneeling, and after this nothing further was done for the woman. I may remark here as the result of many conversations and of what I saw, that in revivals the efficacy of prayer is chiefly depended upon. "Prayer moves the great wheel that moves all the little ones," is a commpn expression. I suppose that some experienced Christian should have been appointed to converse with her and show to her the way of eternal life, but they had dependance upon nothing but prayer.

There was then sung an hymn and Mr. Marsh stated to the audience that there were still many who had not felt the power of the Holy Spirit, and he invited all present to unite in prayer to God that he send down His Holy Spirit. The address was very simple, nothing in it remarkable except that I thought it too feeble for the occasion. He did not seem to shine to impress the people present with the wretched condition of unbelievers, with the value of the soul, with the duty in seeking the prosperity of the Kingdom of Christ: all this was, I suppose, understood by the people. The object which he and the people aimed at was to fill the anxious seat, but neither at this time nor any other time could I certainly make out whether all who came to the anxious seat were converted or not, but I fancied often that the people were made to believe so. And from the way in which I heard those conversing who had been at the anxious seat, I am satisfied that they did consider their conversion as having taken place at that time

Mr. Marsh then led the way and was followed by the church people to the number of nine, the whole church during this time being on their knees. The burden of their prayers was that God would break the hard hearts of sinners. Some of them made allusion to the woman whose heart was so hard

that she could not repent, and there were two or three who prayed for a great sinner in their neighborhood who had long lived a life of sin, who was a drunkard and a profane swearer. I understood that they meant a Mr. Terryberry who keeps an Inn in the neighborhood. He was not present. At family worsh p last night, Mr. Eastman prayed for him, as "that hard and obstinate sinner who had for many years been the slave and servant of old Satan, who keeps a tavern down yonder," and Miss Hess was fully as particular.

After prayers were over, was sung an hymn. Then all who had ever been on the anxious seat from the commencement of the meeting were desired to come and occupy it again. Thirteen men and nine women came forward: what had become of all the rest I could not learn. There had been between orty and fifty. Perhaps, some of them could not find it convenient, and perhaps, some of them had repented.

When they were all seated, Mr. Marsh gave out a hymn, bearing upon their case as persons who had turned from Satan to God. Then he gave them an address of from fifteen to twenty minutes, the scope of which was, that they must be decided, that there was need for caution, that they were not truly come if they were not willing to keep all the Commandments of God. The address was feeble in conception, though rather happily expressed and very well delivered, and I thought that it would have been as well to have said what he said before they had taken the anxious seat.

Mr. Marsh, after the address, said if there were any that wished for information or instruction, if there were any who were distracted with feelings which he could not understand, that he and the elders were ready to converse with them. Immediately the members and Elders went round the anxious seat and spoke in a whisper to every one. What was the nature of these conversations I could not learn. They were very short, not more than a minute or two with each. Mr. Marsh had asked me to assist in conversing with them. I told him to send to me any who seemed to be in concern, but whether there were none, or whether he thought he could manage all himself, I know not, but he did not send any. I suppose there were none concerned for the time spent with each was so short that concern, scruple, distress, could not have been removed, mourners could not have been comforted. I suppose that all were in the enjoyment of the comforts of their conversion. The looks of those on the anxious seat indicated that struggle was now over, that they had taken their ground, that they had got through the fiery ordeal and were now safe. Something of the above might be read on their countenances. I did not like the smirk on their faces.

After conversing with the converted, Mr. Marsh directed the attention of the meeting to the case of those who were still under the power of sin and far off from God. He said that he

had that morning been more impressed than ever he was with a passage of Scripture which had often impressed him, viz.: where our Lord, when coming down from the Mount of Transfiguration told his disciples that the reason why they were not able to cast out a devil was that they had not faith. He thought that the reason why more sinners were not converted is that the church has not faith enough, and that is the reason why their prayers are not heard. He did not state anything from the Word of God to give encouragement to prayer for sinners as the basis of faith, but proposed the never varying remedy of more prayers. The whole congregation kneeled for prayer, Mr. Marsh, Eastman, Wm. Eastman, Goodall, Leonard and another, to the number of six prayed. Mr. Goodall in his prayer used this expression, "O! our God we cannot take a denial." Messrs. Leonard and Wm. Eastman prayed most to my mind, more a great deal than the ministers.

There was after prayer, a hymn sung and then an interval of half an hour, during which time the people drew from their pockets, some a piece of cake and some an apple, and ate, all crowding round the stove.

I was all along much struck with the perfect equality existing amongst these folks and their complete self-possession. There was no one who seemed to think himself above the rest and none who seemed to think himself below the rest; no one pushed himself forward into notice, and none retired to maintain a fancied dignity at a distance from the others; and all this seemed perfectly natural and easy. I liked all this very much.

After the interval had elapsed, the church held a prayer-meeting for the success of the Gospel which was to be preached to them and for the Minister who was to preach it. There were ten prayers by members of the church, the whole congregation kneeling during the whole time. The prayers were, as usual, very deficient in Scripture phraseology, but there was great apparent earnestness. The burden of their supplications was that God would have mercy upon sinners; that God would send His Holy Spirit; that He would cut down the sinner; that He would slay the sinner; that He would sweep away all refuges of lies; that He would defeat the wiles of the Devil; that He would pluck sinners as brands out of the burning; that He would enable the preacher to speak from the heart to the heart and give him words to speak to them. I did not think that the prayers indicated warm affection to the minister, but perhaps, this was my mistake.

Mr. Marsh, after praise and prayer, preached from the language or words of Joshua to the Israelites, "Choose ye this day whom ye will serve." After a kind of textual, general introduction, he began his exhortation to the people to choose this day whom they would serve. He exposed the folly of trifling with the invitations of the Gospel. "Suppose," said

he, "a man were busy building a cob house and suppose one were to tell him that a certain man had just left him a very large sum of money but that it was necessary for him to go this moment and claim his legacy, which if he did not do, he should certainly be deprived of it, for it was to be divided according to the terms of the will amongst those who came to accept of what had been left to them, and suppose such a man were to pay no attention to all this but to continue still to build his cob house and say, 'Don't disturb me, I have no time.' Again, suppose a man building a cob house were told that his house was on fire, that his children were sleeping in an attic-story, that there was not a moment to be lost, and suppose the man continued still at his cob house, would not these men be pronounced as the greatest of fools? Would not men say he was mad? But all this is nothing to the folly and madness of those who do not embrace the Gospel call." He used some other similitudes, such as a man wrecked at sea, wandering in a dark night on the edge of a precipice. The ideas were all of the same kind, and there were not many of them, but there was very considerable feeling of expression, and they were very well delivered. In speaking to sinners there was a bitterness which I did not like.

At the conclusion of the sermon there was a call to sinners who were willing this day to choose whom they would serve, to come forward to the anxious seat. No one came. Mr. Seyle then commenced a hymn and sung it all—no one moved, no commotion, no sobbing, no gathering in little knots. Mr. Marsh then said that there were three or four sinners in the house; that he had his eye upon them; that they were well-known to be sinners; that if they continued in their present state they must go to hell; that they might die this night, this hour, this minute. Still none came. Then he said, "So you are determined to serve the Devil, and we shall presently see you, before this assembly making a plain and solemn declaration that this is your determination. Let all who are willing to serve the Lord Jesus Christ stand up." Upon this the whole congregation, except three, stood up. "Let now all who are determined to serve sin and the Devil, stand up." The three did not rise. "So you will not serve Jesus Christ and you dare not avow your determination to serve the Devil." This brought out to the anxious seat, one man. There was then an effort made to get the remaining two, one of them a woman, but it failed, for she sat weeping and sobbing, but came not forward. Her condition was most painful; pointed out to the whole assembly as one who would not leave the service of the Devil, and yet not feeling in herself that she was entitled to the name of a Christian. It was not right to torture her surely in this manner. If they wished her to become a Christian, why not rather talk to her in private, why not rather comfort her. It was not like our Lord's conduct to treat her thus. However,

nothing more could be done, and prayer was made for the solitary man who occupied the anxious seat. In these prayers I did not notice anything particularly bearing upon his case, in fact he was forgotten now that he was gained. The burden of the prayers was that God would send down His Spirit with greater power.

After a hymn, the blessing was pronounced and Mr. Hess drove us home in his sleigh to dinner.

We met again at six o'clock or thereby. There was singing, and prayer by several members of the church to the amount, I think, of nine, supplicating a blessing upon the Minister who was to preach in the evening. The prayers were of the same kind as formerly. The regular service then began. Mr. Eastman preached from Romans 13: "Put ye on the Lord Jesus and make no provision for the flesh to fulfil the lust thereof." This method was: 1, the command, make no provision for the flesh; 2, explain the precept, put ye on the Lord Jesus. This method was just the reverse of what it ought to have been. The illustration beggared all that I ever heard in the pulpit. The good man's forte is in firing red hot balls, and yet he never takes an aim at any particular sinner, he fires at the crowd. It was the same with Mr. Marsh. I thought it would have been better to have used the rifle than the blunderbuss.

After service a call was made to those who were willing to be Christians to come forward to the anxious seat, but after every means of persuasion was exhausted, there came forward only one man. In trying to persuade the concerned to come forward to the anxious seat, Mr. Marsh spoke to sinners in a way that gave me a good deal of pain. He spoke like a disappointed man and his address partook sometimes of a taunt and sometimes of a scold. He was evidently nettled. He told them that they must be left to Satan and to hell; asked them with a taunt what profit they should reap from this. "Well, well, we can do no more for you, we pity you, but we must leave you; you'll go dodging in the service of the Devil and you will know ere long with what wages he will pay you; you will think of what is now in your power, some other day."

In these addresses there was this plainly understood that their coming to the anxious seat was coming into Christ; that they who came to it came out from the world; and while this seemed to be the basis on which these addresses rested, the mould in which they were cast, there was nothing said which in the remotest way tended to do away with this impression. Perhaps, the people understood the matter better than I did.

The man who came to the anxious seat was aged, a grandfather, whose children had been in the church before him. I was vexed to hear him spoken of to the whole church as a man who had just now broken off the yoke of sin. It appeared to me that the man wished to become a member of the church which has but lately been set up in this place under Mr. Marsh,

and that he took this way of signifiying his wish. I do not think the man's case was understood. After prayer for this man a hymn was sung and the blessing pronounced.

The people are to meet to-morrqw to eat the Lord's Supper. The anxious will be examined and if found possessed of knowledge, they will be admitted. Their examination must be very superficial. There have been nearly fifty persons at the anxious seat and these must be examined in two hours at the most. Service is to begin at 2 o'clock, the church is to meet at nine, there will be a prayer meeting of the whole house, there are to be fixed the seats for the Communion, and the actual sermon is to be given; that, however, will not take much time.

At half-past 9 p.m., I left the church and came down to Hamilton in a sleigh, along with Mr. Leonard, Mr. Sevle and Mr. Winchester, and two ladies. Lodged at Burley's Inn.

The day has been exceedingly cold and a good deal of snow has fallen at times; towards evening it became too cold to snow and what had fallen was drifted about by a very high wind.

Upon the whole, I was not greatly reconciled to a revival meeting by what I saw. I thought, however, I could improve the whole system. My thoughts on this subject I must reserve till I have more time.

January 17th, Thursday—Dundas, Mr. Paterson's. While out in the street to-day, I met Mr. Paterson, brewer, Dundas, who invited me to go down to Dundas, with him, which invitation I gladly accepted, as relieving me from the weariness of of being alone in an Inn. My expenses at Hamilton for supper, a glass of hot brandy, bed and breakfast were 6s. York.—3s.9d. sterling.

Mr. Paterson showed me, as on the former occasion, Christian hospitality, such as a good Scotchman would show to a minister. In driving down to Dundas in Mr. Paterson's sleigh, the air felt more piercingly cold than I had ever experienced it before; my cheek got swelled with it.

January 18th, Friday—Brantford, Cotter's Inn. Came up to-day in the stage from Dundas, a covered sleigh, and as Mr. Wilkes' house is full I put up at Cotter's. Sleighing not very good to-day, but the very worst was better then riding in a wagon. Received a letter to-day from my dearest Isabella, containing the gratifying intelligence that all the family at York are well, and the unpleasant information that no letter had as yet been received from our dear bairns left in Scotland. May God in His infinite goodness preserve and keep them! Expenses to-day: stage fare 5s, pie and a pipe at O'Dell's 1½, postage 7d, in all 5s. 8½d. The day cold but not uncomfortably so.

January 19th, Saturday—Brantford. After breakfast was surprised to be addressed by Walter Lawson. He is in

the employ of Mr. Burwell, surveyor, at a salary of a dollar a day, and board at the Inn, so I shall see him several times every day while I stay here. Called, along with Mr. John Wilkes, for some of the leading Presbyterians in the village, by all of whom I was made welcome, and yet the welcome wanted that manifestation of joy that they were to have the Gospel preached to them, which I most desired to meet with. Went in the afternoon down to the Swamp to intimate that there would be a sermon in the school-house there, but as Mr. Thomas was not at home could not get the information circulated. Expenses to-day: for snuff and tobacco, 2d. Last night excessively cold; to-day, cold and clear.

January 20th, Sabbath—Brantford, Cotter's. Was told yesterday that the Methodists were to have a sermon here in the forenoon; went to the meeting-house but no preacher came. Attended the Sabbath School, were present thirty-six scholars and four teachers, two males and two females. In the afternoon heard Mr. Luggar, the Episcopalian Minister, of the Mohawks, preach a very good evengelical sermon, from the prayer of Jabez. There was a little confusion in the sermon by his attempting to show that while Jabez prayed to God to enlarge his border, he had the eye of his faith directed to the Heaven by Canaan. I thought the sermon was made off one of Simeon's skeletons. Mr. Luggar gave, in his sermon, a very bad character to the people of Brantford, which I learned afterwards was quite correct. He charged them with gambling and licenciousness which sunk the man below the beast, and that "the report of their wickedness sometimes came to him as the roar of distant thunder."

I preached in the evening to about 120 people, the house quite full, from 1 John 4:16. I got on very well. Saw a good many teams driving through the village to-day with loads of merchandise. The Sabbath is very ill-kept in Canada. A most offensive noise was kept up in the bar-room of the Inn the whole day. During last night there came on a thaw and by the evening of to-day almost the whole of the snow had disappeared. The street is one sheet of water, sleighing suspended for the present.

January 21st, Monday—Brantford, Mr. Wilkes. Spent to-day in writing up my journal which had fallen into arrears somewhat. Went over to Mr. Wilkes' by the friendly invitation of the family. Wrote a letter to Mrs. Proudfoot in answer to the one I received on Friday. Mr. John Wilkes informed me that inquiry was made of him if I intended to stay in Brantford, and that upon his answering in the affirmative, there was a good deal of satisfaction manifested. I have not yet said that I will stay at Brantford and indeed I have said nothing either way. I must keep myself disengaged till I see whether the place is likely to do. My expenses in Cotter's inn since I came have been 12s. 6d., which I think very high,

more than I have paid anywhere considering what I got. The bar-keeper is a Yankee. Fresh all day; the snow fast disappearing; rained at times; sleighs off the road; all wagons again.

January 22nd, Tuesday—Brantford, Mr. Wilkes'. Walked down to-day to see Mr. Joseph Thomas, whom I had met with at Paris, and whom I had been recommended to as a man who might be useful in the formation of a Presbyterian Church in Brantford. Mr. Thomas informed me that he was brought up an Episcopalian. This at once laid flat any hope which I might have entertained from him. At the same time I think it would not require much to bring him over to the Presbyterian interest. He is on bad terms with his own minister. He disapproves in toto of church establishments, and thinks that every class of Christians ought to pay its own ministers and withal he seemed to be a friendly man, treated me with great kindness and would be happy to see me at his house if I should think of settling in Brantford. After dining and spending the day happily with Mr. Thomas, I returned to Brantford in the evening.

In the course of conversation with Mr. Thomas I was struck with his knowledge of the leading events in Europe, both those which take place in England and in the other Kingdoms, and also of the policy of the United States. I have met with many instances of the same thing amongst Canadians. They seem to have acquired a good degree of knowledge in politics. Their position as being in the neighborhood of the United States and as being dependent upon Britain for the sale of their produce, may have in a great measure contributed to this. The Canadians are a loyal people, much attached to Great Britain, and very hostile to the United States, because they find that Britain has ever favoured them, and the United States have ever thwarted them. Mr. MacKenzie has, I think, mistaken this. The principal objection which I have ever heard stated against him, is that he has a leaning to the United States. Now, had he taken care to avoid anything like a fellowship with Yankeeism, and to have sympathized with the national loyalty of the people, he would have gained many more friends to assist him in rectifying abuses. He might have, at the same time, disarmed his enemies of an argument against him, which they can place in a popular light and create an impression to his prejuduce. To be strong and popular in Canada, a man must show decided aversion from Jonathan.

Mr. Thomas complained much of the want of books in this country. The Canadians have got a good deal of time upon their hands and many of them would like to read if they could get books. This evil, in time may be removed.

The morning very fresh, consequently the surface of the roads much thawed; about midday it snowed a little but the snow did not lie. In the evening the weather was very mild

and it was not uncomfortable to sit without a fire. The weather is as changeable as at home—the Old Country.

January 23rd, Wednesday—Brantford, Mr. Wilkes'. Spent the greater part of the day in reading Marshall on Ecclesiastical establishments. The more frequently I look into the subject the more thoroughly I am persuaded that the ground he occupies is safe and solid and also that Marshall has fairly outstriped all competitors in the field. Preached, or rather lectured, Matt. 4:1-12, in the evening to about two dozen folks who were exceedingly attentive. They had never heard a lecture before. Confined to the house the greater part of the day by a lumbago, which I got in coming from York to Hamilton, and which has never left me, yea, which has grown worse and is now very painful. I have now learned more fully about the wickedness of Brantford. There have come over a few Yankees, who have introduced the evil of gambling, and who have taught the youth to play cards. The result of this has been very disastrous to the morals of many; out of this has sprung all the immorality of the place, thieving, and drunkeness, etc., etc. The weather to-day has been damp; a thick mist, cold, and penetrating. The roads exceedingly bad, though the frozen crust is not yet broken through. Felt the cold go through the body, so that being out in the open air was very uncomfortable. Expenses, snuff and tobacco 2½d.

January 24th, Thursday—Brantford, Mr. Wilkes'. Intended to go to Paris to-day, but was kept back by lumbago. In the forenoon went to call for Mr. Sharp, a Methodist, a store-keeper in the village. Mr. Sharp is a Scotchman from Leith, which place he left when he was seven years of age. He received me very kindly, but, as is always the case with the Methodists I understand, he in a very short time, began a discourse about Calvinism. He objected to the doctrine of the confession of faith respecting the decrees of God. He did not believe that anything was decreed, so far at least as the salvation of individuals is concerned; that this was to the free choice of men, so that that could not be decreed if it were to result of free choice. To all this I replied that Methodists first put opinions upon Calvinists and then reason against them as if they held these opinions. Now Calvinists believe that God did decree all things; that man is a free agent, that the Scriptures assert both. These are perfectly reconciled to the mind of God, that Calvinists do not pretend to reconcile them but to believe as they believe other things, that God is all-perfect in knowledge, that He knew the end from the beginning, that He could not be certain of any event till He had decreed that that event were to take place; that there are passages in which men are said to be chosen in Christ before the world was. All this made no impression in Mr. Sharp, who perpetually returned to the freedom of the human will. I said, that,

according to his principles there may be some in Heaven whom God never expected to see there, and that He must be surprised to meet them in Heaven. To this Mr. Sharp replied, that the Scriptures say as much with regard to the salvation of the Gentiles. Here I dropped the conversation, seeing that he was so bent to maintain his own notions that if the character of God stood in his way that he would not hesitate to dishonor God. In the course of the talking after dinner, for he would still recur to the subject, he said that the preaching of the doctrine of the divine decrees did a great deal of harm and mischief, that far more good was done from telling men that it all depended on themselves. I told him that here he was mistaken with regard to evangelical preaching, that he did not know it, but by the report of persons who were, through partiality, incapable of judging, that to preach what God had revealed could not do harm, that it is not for us to judge what is best, but to deal faithfully with the word of God, and leave the rest to him. To this he would not assent, which gave me a worse idea of Methodism than I ever had before. He frequently alluded to the Antiburghers in Galt, to their positiveness, their close communion, their Calvinistic preaching, and their bad agreement about a free church in their village. I find I must lay myself out to become acquainted with Methodism, and with the arguments by which their peculiarities are to be met, and may be refuted. I have now reason to believe that their opinions are very unsound and very dishonouring to God, and I have heard that they are generally disliked as being indifferent livers. They are not trustworthy. Mr. Sharp thinks that there are not a dozen Methodists in Brantford, indeed when I pressed him on their numbers, he could name only three besides his own family, so I suppose there are not a half a dozen. Mr. Sharp does not know if there are any Methodists at Paris. In speaking of the population of Brantford, he appears to think that the Episcopalians are few. He names five or six. There are a few Presbyterians but the majority have no profession at all, which corresponds with everything I have heard of the place. Of those who make a profession, the majority are certainly Presbyterians. I think I might do worse than settle here, but it would be long before anything like a living could be got from the people. To-day has been damp, sometimes a thin rain. There is still a little snow on the ground in patches. Towards evening it began to snow a little. Every person is anxious about getting more snow. All business is at a standstill for want of it.

January 25th, Friday—Brantford, Mr. Wilkes'. Confined to the house the greater part of the day in consequence of having taken medicine. Read at times Marshall on Establishments. After breakfast had some very agreeable conversation with Mrs. Wilkes, in the course of which she gave me a very interesting account of the death of her daughter, who

appears to have died in the full, yet calm and enlightened hope of a blessed immortality. The history of her last illness and death was exceedingly touching, great patience in the midst of acute suffering, great composure without any extravagant excitement, reliance on the Saviour without any confidence in the flesh, were all remarkable. She spoke to her brothers and sisters, saying something appropriate to each, and when upon her mother asking if all was well, she, being unable to speak, lifted up her head and pointed to Heaven. Such little narrative one is every now and then meeting with in conversing with the religious. And they are most delightful, finer far than any tale of fancy can be. Many there are in the Kingdom of Heaven who were little known in the world. Oh, may my children when they come to die, die in the faith of Jesus Christ. If they die before me may I have reason to believe in the hope of salvation, and if I die before them, may I so live, and so die, as that my children shall have reason to believe that I have gone to glory before them. Felt exceedingly anxious to-day about my dear daughters in Scotland having never heard from them in reply to the letters I have written. May God in His infinite mercy keep and bless them and cause that they may safely come out to this country, and that they may all be once more collected. Weather—it has snowed very moderately all day, but in consequence of the mildness of the atmosphere the snow did not lie. In the afternoon, the weather changed in a moment from fresh to sharp frost, and the wind changed to the north. I have remarked this before. Last Saturday there was a hard, very hard frost till midnight, when in a moment it became very mild. The snow melted and rain fell. This climate is as variable as the climate in Scotland. All persons, however, tell me that this is a very extraordinary season.

January 26th, Saturday—Brantford. Mr. Wilkes', Much better to-day. Rode down to the school house beyond the Cayuga village to intimate that I intend to preach there to-morrow evening. Mr. Halley informed me that all professing Christians are Methodists with the exception of a very few Episcopalians, and one Presbyterian, his own wife. It appears therefore that that place will not likely be part of the labours of the Presbyterian Minister of Brantford. I regret very much that the state of the weather and of my health have prevented me from visiting Paris, where there is much more hope of gathering a congregation. Called for Mr. Joseph Thomas, who received me kindly. Read part of Marshall on Establishments. The weather has been very cold, hard frost, but not any more snow.

January 27th, Sabbath—Brantford, Mr. Wilkes'. Preached in Brantford this afternoon from Math 22:37-38, to about sixty people, who were very attentive. Rode down to the school house at the Swamp and preached to a crowded house,

perhaps eighty people, from John 12:32. The people are all Methodists here. They have sermons very seldom and from the manner in which they received me I think that were I settled in Brantford I might be welcome there on week evenings or on Sabbath evenings. Returned to Brantford in time to attend service in the evening. Mr. Bryring, who was to have preached, being ill, his place was supplied by Mr. Phelps, a Methodist local preacher, who lives down at the Salt Springs. He chose for his text Hosea: "O Israel, thou hast destroyed thyself, but in Me is thine help found." The sermon was a very poor production, unfit for the purposes (so far as I could see) of either instruction or piety. I marvelled that such a man could have ever fancied that he was born to be an instructor. There was a great deal of confused divinity, and wretched philosophy. Mr. Sharp tells me that Mr. Phelps is one of the most talented of the Methodist preachers. If so what must be the run of them? The day has been cold, towards evening it began to snow, which encouraged the hope that there may be sleighing to-morrow.

(For entry of January 28th, 1833, see London and Middlesex Historical Society transactions, Part VIII.(1917), pp. 20-21.)

January 29th, Tuesday—Dumfries. Mr. Sharpe, the store-keeper, Brantford, drove me out in his sleigh this morning, to Dumfries. I preached in the house of Mr. M. Turnbull, to a good congregation. Some of them were Presbyterians, most of them Methodists. A good many of the Methodists had been Presbyterians in the old country but had joined the Methodists because there was no other church in the country. I suppose from that I saw that the change had been made from necessity. I was exceedingly pressed to return and preach to them. They were very attentive. I preached from 2 Peter 3: and last verse, "Grow in grace."

After sermon came up to Mr. Sharp's , father to the gentleman who brought me out. It is a beautiful farm, situated on the banks of the Grand River, five miles below Galt. From the family I got a hearty welcome. Met to-day many Scotsmen. They are principally from the South of Scotland. The day has been frosty, not very cold, not much snow on the ground and sleighing not good.

January 30th, Wednesday—Dumfries, Mr. Sharp's. Mr. Sharp was so kind as to take me in his sleigh to Galt. The road lay along the Grand River, which is a beautiful and noble stream. The left bank, between Mr. Sharp's and Galt, is in general sparsely wooded, not exactly oak plains, nor yet is it heavy timbered. I suppose that in most instances it may be cleaned with little labor comparatively. A great deal of the country hereabouts is full of deep pits, say thirty yards in diameter, and between three and eight yards deep, and pretty close to one another. These are generally filled with pine

trees. Some of them contain water in winter, but most of they are dry. On the right bank of the river the wood seems to be chiefly pine and much of it of good size. I observed that the banks of the river are composed of thick beds of lime-stone close to the water's edge. In the bed of the river is limestone. The channel of the river is composed of rounded small stones exceedingly like the Tweed. It is about as large here as the Tweed at Kelso.

The population of this part of Dumfries is composed chiefly of Scotsmen from Roxborough and the North of England. I fancied myself in Scotland, for everything I saw was just as in Scotland. Many of the persons wore the Scotch plaid. All spoke with the Scotch accent.

Galt is a thriving village, not well built, but well situated on the Grand River. It has a fine stream of water which turns a saw mill, a very large flour mill and a fulling mill. On the opposite side of the river is Mr. Dickson's house, built on a rising ground, commanding a full view of the bridge, of the village and the river, and is not untastefully laid out.

Saw at Galt, some stone dykes, a great rarity in Canada. When the present fences become rotten, their place will be supplied by stone dykes. There are plenty of stone lying on the surface, they are almost all of lime-stone and in general are small.

Saw Nancy Pattie in her brother's house. She is very poorly accommodated in one of the meanest log houses I have seen. She is not happy and proposes to return to Scotland in the Spring. I wonder why she came out. She told me that James Hay has got land in the neighbourhood of Goderich. The people in this district are almost all Presbyterians. Some of them have turned Methodists because there was no other society with whom they could unite. But I was repeatedly told that they would all return if a Presbyterian Minister would settle amongst them. Some of them told me so. Dined to-day with Mr. Stange, the preacher officiating at Galt, to the Antiburghers congregated there. A nest of as violent Antiburghers as ever existed in any part of Scotland.

The day has been very cold, the frost strong but little snow on the ground, so that sleighing is not good. Expenses for tobacco: 2½d, pipe 12d.

January 31st, Thursday—Dumfries, Mr. Sharp's. Mr. Sharp again drove me up in his sleigh to Galt, where I preached from John 12:32, to about thirty-two persons in the Antiburgher church, also baptized the only child of John Hall, a member of Mr. Nicol's congregation. Tedburgh. John Hall had a certificate of Church membership and of good character. His wife's name was Helen Bathgate. The child was born on 12th of August and named John. Saw a man of the name of Campbell who had once been a servant to Capt. Burnet at Hasswellsykes, and who was well acquainted with my brother.

To meet with one acquainted with one's relations in a far country is a great treat. Saw so many persons from the Old Country, principally from Roxborough, that I have not time to record their names.

The Antiburghers' Congregation here is in general unpopular because of their unnecessary and vexatious strictness. Were a minister of the W. A. Synod to settle here many would abandon it. Antiburgherism, is a strange system. It is the same in all latitudes and is all hostile to improvements. Mr. Pattie did not come to hear me preach. This is no wonder, though I think he might have done worse. Called for Mr. Stewart the Kirk Minister, who received me very kindly. Saw a Mrs. Dobbie from Goderich, who told me that there is a very fine opening there for a Presbyterian Minister, which information produced in me a strong desire to visit the place. I hope I shall be enabled to do it soon. Frost very intense to-day. Sleighing better than yesterday though there is not more snow.

February 1st, Friday—Brantford, Mr. Wilkes'. Mr. Sharp brought me in his sleigh to-day into Brantford, twelve miles. I received from him and his family a very great deal of attention, both because of my country and my calling. He is a man of superior sagacity, thinks for himself and in general thinks well. He has some notions about free communion which smack of the United States.

Received a letter from my dear Isabella upon my return to Brantford, informing me that all the family at York are well for which I desire to give God unfeigned thanks. No letter yet from our dear lasses at Edinburgh. Received a very warm welcome from every member of Mr. Wilkes' family. Day very pleasant, not very cold, but the frost is not yet out of the ground.

February 2nd, Saturday—Paris, Mr. Caprove's. Wrote to my dear Isabella this morning and then rode over to Paris. In the morning called for Mr. Smith, Mr. Hudson, machinery maker, Mr. Cushman Miller, Mr. Caprove, proprietor of the land about Paris, and Mr. Ballingale, Mr. Thomas Law Smith and Mr. Ted. Calville Smith, all Presbyterians. Messrs. Hudson, Cushman and Caprove are from the United States, the rest are from Scotland. Dined and supped with Mr. Ballingale, whose wife is a daughter of Dr. Barclay, Minister of Kettle Fife there, with whom I had a long crack about the Old Country. To all these persons I explained the object of my mission and was made most welcome. The best way of getting on is I find to wait upon the Presbyterians in their houses. They are pleased with this and their co-operation is at once received. Slept at Mr. Caprove's, a very keen active man. He is the leading character of this part of the country, the founder of Paris. He is not a professor, but is in the process of being one. He told me that till within the last twelve months he

was a man of the world, that God has smitten his family and made him think, that he wished above all things to be a Christian. From conversation with him I saw that the Methodists have been dealing with him and spoiling his convictions, by telling him that his change must be instantaneous. I think Mr. Caprove is a Christian, and will soon enjoy the comforts of being one, if these fellows let him alone. Mrs. Caprove is a very interesting woman, but I could not discover what she thinks about religion, though I suspected that she is anxious. The weather frosty, but not hard, little snow on the ground, rather pleasant to be active out of doors.

February 3rd, Sabbath—Brantford, Mr. Wilkes'. Preached in Paris to-day to a full house, from John 4:16. After sermon explained to them the nature of my mission and stated to the Presbyterians the propriety of their uniting themselves into a Church and having sermon. I told them what the U. A. Synod would do for them, in all probability. After sermon they held a meeting and entered into my views with very great warmth. They are to get a list of names of those who favour Presbyterianism and send it to me. The place appears very encouraging, much more so than Brantford. What a pity that Mr. Christie is idling away his time at Kingston, while there is so much for him to do. Dined with Mr. Cushman, where I saw his son-in-law, who will support the cause, and Mr. McMaister, son of Dr. McMaister of Duensburgh. H. York, a Covenanter, alias a Cameronian. Every person I saw very anxious to have Presbyterian worship. I told him that if they would unite with the good people of Brantford that they would furnish plenty of labour to a minister, and would in a short time be able to support him. They were convinced.

After dinner, rode over to Brantford and preached in the evening to a congregation that filled the house quite full, from Luke 23:33. I made, after sermon, a statement similar to the one I had made at Paris. After sermon, Mr. Clarke waited on me and proposed that the people should hold a meeting and draw up a request to me to stay amongst them. To which I assented.

The disposition is indeed very encouraging and were this a right place for my family I should at once determine to stay here. And perhaps, after all I may not find a better place.

There is still a little snow on the ground, and the frost is not out of the soil, but the air is mild and agreeable. The roads good.

February 4th, Monday—Brantford, Mr. Wilkes'. Walked down in the morning to the Mohawk parsonage to call for the Rev. Mr. Luggan, missionary of the New England Society to the Indians on the Grand River. Mr. Luggan is a very companionable person, frank and communicative. He appears to be anxious to do good not only to the Indians but to the white people of Brantford, but his mode of doing good is in

the style of the high Churchman, consequently he is not a match for the Methodists, who underwork him and work around about him, and in spite of all his friends they have far more influence amongst the Indians than he has. Everywhere I hear of the disingenuous doings of the Methodists. They scruple not, whether through ignorance or intention to propagate falsehoods respecting other denominations, and seduce the ignorant to believe them. In this way they succeed in many instances. One of their ways is to enter a house and ask leave to sing a hymn, then to ask leave to pray, then they ask leave to exhort, and thus they persuade the people that they are so zealous for their souls. So told me Mr. Luggan.

In the afternoon I was asked to bury a woman. The body was brought into the schoolhouse and laid down before the pulpit. The coffin was of deal board, coloured. A portion of the lid was made to lift with hinges so that those who might wish to take a last look had only to lift the part of the lid that was over the face. I only saw one person lift the cover. The face was awfully pale. It was death. I preached from Heb.: "It is appointed for all men once to die and after this the judgment." After sermon I went to the grave and when the coffin was let down I prayed. None were dressed in mourning except the widower, and he only because he had a black coat. A crowd of women attended the corpse to the grave. I did not like the careless unceremonious way in which the whole thing was gone about. There was no montcloth, the uncovered coffin was put into a dirty wagon and carted to the grave.

Upon returning from the grave yard, I was accosted by four men, who presented me with a paper headed by an invitation that I would stay and preach amongst them, or provide some of the Synod's preachers to labour amongst them. There were eighty-three names to the petition, nine of whom had been members of the Secession Church in the Old Country or in the States. They told me they could have got many more names, but they had only this forenoon to carry around the petition. I returned to them the paper and desired them to get as many names as they could before Saturday and send it per Mr. Wilkes to me at London. The people at Paris are to do the same thing, and the folks at Brantford are to have a public meeting to draw up a petition to-morrow, so when all these are sent to me, I shall be able to form an opinion of the degree of inclination amongst the people in this place for me to reside here. If I had a horse to ride over the country, I have no doubt I might be able to gather together many congregations. I should have noticed, that I desired the people who brought me the petition to distinguish the names of those who had been members of the Secession Church elsewhere.

In the evening was introduced by Walter Lawson to a Mr. Dawson, of Lenlithgow, who has been viewing the country and who is about to return to Scotland forthwith. He was

kind enough to promise to be the bearer of a few letters for me, and also to promise to call for my dear Ann in Edinburgh. Expenses, snuff 1d.

The weather has been very pleasant to-day, the frost still holds fast all the ground. Sky in general clear, walking is delightful.

February 5th, Tuesday—Brantford, Mr. Wilkes. Bought a watch key, 7½d and half a quire paper 7½d.

Walked down to Mr. Luggan to dinner. He is a very hospitable man, frank and kind, but his conversational powers did not appear to such advantage to-day as yesterday. Much of the conversation turned upon the subject of Methodism. He feels sadly annoyed by them and has some design of fighting against them with their own weapons, particularly by calling more frequently into activity the influence of the Indians and by giving them some say in the affairs of the church. Much to my surprise I found him rather favourable to revivals and he spoke of adopting some parts of the system, such as calling young communicants before the church some time before admitting them into its fellowship and speaking to them and praying for them. I told him that this very practice is acted upon in some of the churches in the U. A. Synod which information gave him great pleasure as it emboldened him to adopt the plan, as being sanctioned by a church which is not liable to the charge of fanaticism.

Mr. Luggan gave me a bit of some earthen vessel which he dug up in his field, and which tended to confirm the belief of which he was fond that the Indians must at some former time been more civilized than they are now.

He spoke to me of a governess for his daughter, I suspected that Mrs. Wilkes had been speaking of Mary to him, but I did not seem to understand him. The salary he offers is £30 per annum.

Wrote to-day a long letter to Miss Wilson, Edinburgh, by Mr. Dawson. In it I told her of the health of my family, of my intention to bring Mary and Anna out about Midsummer, that I wished her to tell Mr. Turner that he keep the £100 to pay for their outfit and passage. I told her of the Indian Council which I attended. I hope the letter will reach her.

There was a meeting of the principal inhabitants of Brantford to draw a petition to me to stay with them as minister. The petition was signed by sixteen, in which number are the chief men of all parties except Mr. Richardson, who is a firm Episcopalian. I shall hardly know how to act when the Paris and Brantford, and the Dumfries (as I call it) petitions come to me. I should like Brantford very well, but, there is no place for my family. If the London people be unanimous, my difficulty will be augmented. May the Lord direct me in the way in which I ought to go.

February 6th, Wednesday—London, The Inn. Left

Brantford this morning at 5 o'clock in an open wagon for London. In the morning it was very cold, a keen frost, about midday it began to snow heavily. At times the wind blew very strongly which so drifted about the snow that it was impossible to look it in the face. A ride outside an open wagon was in such a day nothing of a luxury. Yet I was far from being uncomfortable. I had a large buffalo hide, lined with green baize and which covered me all over, and the roads were comparatively good, so I suffered very little. It was upon the whole the least fatiguing stage ride I have had in this country. Breakfasted not elegantly, but substantially at Kellog's, twenty miles from Brantford. Dined at Cavall's, thirty-five miles. Got a sleigh instead of a wagon at Thomas Putman's, forty miles from Brantford, and arrived at London a little before nine o'clock, having been nearly sixteen hours on the road. The sleigh was overturned once. We were all tumbled into the snow (there were six and an infant), but none were in the least hurt. Sleighing not very good, for there was not enough of snow to fill all the hollows on the road.

I called for honest Mr. Swart and was most kindly invited to stay over night. He told me that he heard I was to make my residence in this part of the country. From this I infer that the report has been circulated that I am to reside whenever I come. I gave no foundation for this. But I shall see how it may be turned to account. It will at once let me see who are my friends and who are not.

I cannot omit here to notice the very kind treatment I received from Mrs. Wilkes and family. Every one of them exerted himself or herself to render me comfortable and I should be very ungrateful if I did not record this. Mrs. Wilkes is a superior woman and a good woman. Miss Wilkes is a decided girl. The rest are all very good tempered and warm-hearted. Mr. Wilkes may think himself happy in being the father of such a family. I have heard things to their prejudice, but I believe they have been generally exaggerated, and many of them, I am convinced, are altogether false. Expenses to-day: Stage 3 dollars; breakfast one-quarter of a dollar; dinner and a glass of brandy, 1s. 10¼d., making 18s. 1¼d.

Weather—snow from midday, wind at times very high and snow drifting about. The depth of snow formerly fallen I think was about one and one-half inches, to-day has fallen two inches in the London district. There was little old snow about Brantford.

February 7th, Thursday—Called after breakfast for Messrs. Robertson, who received me frankly enough, but were so busy that they had not time to show me any attentions. Wm. Robertson was gone off to Adelaide, which I the more regretted because he was the person with whom I had corresponded, and from whom I had expected the greatest share of information. Dined with Mr. Alexander Robertson,

who was very kind, as was also Mrs. Robertson. He informed me that the Methodists are in this District the most numerous —the Episcopalions next, and that there were some Presbyterians in the Village, and a considerable number in the neighborhood. There are a few Catholics, all low people with the exception of two half pay officers. Had a good deal of conversation with him respecting the probability of London's becoming a large village. He is pretty sanguine, provided that a railway be constructed to Dundas. He estimates the expense at £1,000 per mile, which will render the whole cost £80,000, and he thinks this sum could be raised without much difficulty, were the Government to incorporate the shareholders. Called for Dr. Lee, who with his lady received me very kindly, as did also Mrs. Chisholm. Wm. Lee called and seemed very much rejoiced at my return to this place. Called for Mr. Talbot, schoolmaster, who also seemed very glad to see me. He told me that he had been in company with Mr. Matthew Millar, the missionary of the Glasgow Colonial Society, that Mr. Millar is exceedingly eager in defense of Ecclesiastical Establishments, so much so that rather than there should be no establishments, he would establish the Methodists. He said that establishments supported ministers best and therefore established and supported Christianity—what a sapling he must be on the subject of Christianity!

Mr. John Grieve, from Westminster, having heard in the village of my arrival, called for me. From him I learned with certainty what I had formerly suspected. He told me that on the last Sabbath I was here on my former visit, Mr. McLatchey told the folks of Westminster that I was not to remain in this part of the country but was to return to York on the day following. He asked the congregation of Westminster if they would not send a petition to the Presbytery, thanking them for past supplies, and asking a continuance of supply, to this the congregation assented. He then asked them if they would not wish any particular person to be sent. They replied that they would receive whomsoever the Presbytery might choose to send; he then asked, again and again, till he plainly suggested that they might ask him to be continued with them. The honest folks, without suspecting his designs, consented to put his name in the petition. And thus he came to the Presbytery big with circumstance that the Church at Westminster had petitioned the Presbytery to continue him as its regular supply. Having got me off the ground and being supported by the Presbytery he no doubt thought that the day was all his own.

Now that I have returned to London, I feel a little chagrined at the reception I have met with. I expected that the friends of Presbytery would have waited upon me and would have been glad to see me. Mr. Robertson was the only

Presbyterian who honored me with a call and the subject of my visit was hardly ever alluded to. Dr. Lee and Mr. Talbot are Episcopalions, perhaps there are a few Presbyterians in the Village; those in the country could not have heard of my arrival. (I begin now to think what I have formerly suspected, that Donald McDonald is the prim mover in this business, that he has brought to his way of thinking some of his Highland friends, that through him Squire McKenzie has been influenced, and that the Robertsons too have been gained over to do what they have done by his persuasion. Now I should not like Donald McDonald to be the leading man in a congregation of which I may be minister. I shall allow the matter to follow its own course till I see its character more fully developed, and I trust that my duty will become clear.) Mr. Grieve told me that he believed all the congregation in Westminister would join me if I should come to London, but that they would not like to separate from the Presbytery with which they are connected and from which they receive some supply without seeing whether they were to be supplied with sermon upon their joining the London folks. He further told me that he thought the English settlement on the Proof Line were expecting me and that he had no doubt they would also join me if I were settled in London. And now, even supposing that all these fragments were united, what a labour would it be to preach to them. They are all put together by no means equal to Brantford and Paris united and backed by the Dumfries people—nor are they equal to them in religious character. Oh, how I wish that Mr. Christie would come and settle in London. Mr. A. Robertson told me that since London has been supplied with sermon by Mr. Cronyn, Episcopalion, myself and Mr. Millar, that the Methodists have rather lost ground. This is just what I expected.

Weather—It has snowed nearly all day. I think there are now between six and eight inches of snow on the ground; twenty inches is considered a good average fall. Some years there have fallen four feet.

February 8th—London, Hawley's Tavern. Went to call for Mr. William Lee and stayed till after dinner. Mr. Alexander Robertson and Mrs. Robertson called and also stayed until after dinner, so we had a snug little party and a good deal of agreeable chat.

As I was leaving the Village I chanced to see Mr. McLatchey at his own door. He seemed very unwilling to come and speak to me, and it was with the greatest difficulty I could get him to say anything. His brother came twice to the door and urged him to come in and speak to the man. Upon asking how he did, I got no answer; I said to Mr. McLatchey, "I suppose he has forgotten me." "Oh, no," said he, "but I am a very candid man; they have heard of some reports about me circulated by you. I met them at Clinton

and at York." I replied, "You are indebted for that to your friend Cairns." Mr. McLatchey has not been at Clinton since I was there, so that the reports must have been propagated by Cairns. What I said at York, I have recorded in my Journal, and was nothing but the truth. Cairns and he clubbed together to get Mr. McLatchey to London, their unhandsome conduct has recoiled upon themselves, and now they would complain when they feel the reaction. Honesty is the best policy. What mischief that fellow Cairns has done with his tongue!

In the evening, Mr. Friday McDonald called and chatted a little. He informed that there are just five families of Presbyterians in London, and one or two unmarried men. The families are the three Robertsons, his own and Chas. Davidson's, making altogether twelve adults. I never knew that there were so few. He could not tell me the number of Episcopalions but thinks there are not many. He thinks there are six or seven Catholics, the majority are Methodists. There are many who make no profession. He says the people in general are very careless, and that Sabbath profanation is very common. He told me as a fact what I had suspected for some time, that Methodists do not in general observe family worship. I must enquire about this before I believe it. It seems so strange that men who pray so much in public should not pray in private. Expenses to-day, pipes 2s.

Weather—During last night there was very hard frost, which has continued generally throughout the day. About mid-day there were symptoms of a thaw, and all at once the sharp wind began to blow from the Northwest, and the frost returned. The climate of this country has been this season to the full as variable as the climate in Scotland. Sleighing very good to-day, consequently it was a very busy day in the stores. Farmers bring in wheat and other produce.

Mr. Hawley told me to-day that he burns about four cords of wood every day and that it does not cost just as much as half a dollar a cord; butter, a very scarce article here, sells at 1/3d. currency. The farmers here do not seem to understand anything of dairy farming. I think from all that I have heard that it would pay well, but never can there be plenty of milk and butter while the cattle are permitted to go at large in such severe weather. Mr. Talbot told me to-day that cattle are exceedingly fond of browsing upon the branches of trees; they prefer this to the best hay. He told me that a man will chop as fast as fifteen cows can browse, and that whenever a tree falls, the cattle all run eagerly to it. They follow the chopper, seemingly waiting till he has brought down another tree.

February 9th, Saturday—At Squire McKenzie's. Walked out to Mr. McKenzie's to dinner in the expectation of getting such information from him as might serve to guide

me in forming an opinion of what I ought to do, but he was off to the village to give in the name of his daughter for proclamation, so I got no conversation with him. Got a very welcome reception from Mrs. McKenzie and family, and spent the evening very comfortably. I find that the people here expect that I come to reside amongst them. I shall see. Expenses, a foot to my inkstand, 3s.

Weather—During the day there was a tendency to frost; by the fresh the snow was so compressed and melted away that there is not now more of it than two inches deep on the grounds. The roads very slippery, and soft where the snow was melted away.

February 10th, Sabbath—London (The Inn). Mr. McKenzie came home this a.m. to breakfast. His manner of talking was so positive and so dogmatic that I did not like it, but I only laughed as on the former occasion. Mr. McWilliams, the intended son-in-law, came with him. He, like McKenzie, is a strong establishment man, a very unreasonable one. Preached to the Highlanders in the forenoon from I. John 2-1. The sermon never went better off. The school house was quite full, perhaps there were forty-five present; they all seemed glad to see me. There were present some Methodists and an Universalist or two. Donald McDonald confirmed the account I had formerly heard that many of the Methodists do not observe family worship. I must enquire further, the evidence is not sufficient yet. Came into London and preached from Matthew 22: 37, 38, to school full of people. There were present all the gentility and talent of the place. The sermon went pretty well off, though not so well as I wished. The consequence of there being nobody to sing, we had no praises. There were present five or six men from what is called the Scotch Settlement, seven or eight miles up the Proof Line. They had come down to hear me and to invite me to go up and preach to them. I promised to go up to them. Spent the evening with the Robertsons. Their brother who went homewards ill of consumption died five days after he sailed from New York. They had just received the message of his death from home and were all in grief. Received a most welcome letter to-day from my dear Isabella, informing me of the receipt of a letter from Wm. Tune, dated the 31st of October, saying that Mary and Anna were there well and happy. Isabella informs me also that John Hart and Jessie and Alexander have had bad colds but are now better; for this recovery I deserve to give thanks to God, the Almighty Preserver. Isabella also informs me that Mr. Christie had called on his way to the West. What a pity that he was not here before. I hope he may come in safety and be helpful to me in preaching the Gospel, for verily there is much need.

Weather—In the morning frosty, about ten a.m. it began

to snow and continued so till about four p.m.; toward bedtime the frost pretty hard; all the snow that fell did not exceed an inch.

The day, though spent in preaching, was not very like a Sabbath. How I do desire to be settled and to have my family around me. God grant it.

February 11th, Monday—London Inn. Dined to-day with Dr. Lee and spent a very agreeable afternoon. Donald McDonald came to call for me and gave me every encouragement in his power. He seems to think that there will be a very good congregation at London, that the people o Westminster might come to the village and so might most of the Highlanders. The greatest difficulty exists with those on the Proof Line and the English settlement, but that the difficulty could be got over. The fact is, I expect, that the English settlement must belong to some other Church to be formed beyond it. The places about London are very inconveniently situated for being formed into a church.

Mr. Elliott Grieve and Mr. Beattie called in the afternoon and chatted a long time. Mr. Grieve's object was to get the extract from the minutes of Presbytery regarding me and Mr. Bills' recommendatory letter, in order to show them to the Westminster folks, so as to remove any difficulty respecting my connection with the Presbytery. He and Mr. Beattie seemed much surprised at the extract being so different from what Cairns had said to them. They would have said a great deal respecting Mr. McLatchey if I would have given them opportunity. But even though I rather waived the subject, I heard them say that they had found him out telling falsehood—that he had impudence for anything, that he was very near entrapping them on Sabbath last as he did on a former occasion. The meaning of these expressions I did not understand and I did not ask? It is a bad thing to encourage people to speak ill of anybody, especially of ministers, because the usefulness of the clergy depends upon their character—I might in a sly way have wormed out of them a good deal of scandal and piously affected to lament the ill he had done, but I am not equal to a thing of the kind—perhaps it is selfishness for I could not have done in such a way as would not have exposed me to the suspicion of delighting in the ill which they spoke of; I could not bear that this should be thought of me. Engaged to preach at Westminster on Wednesday.

Andrew Beattie, an old man from Eskdalemin, who lives down near St. Thomas, called to-day. He seems to be a good man, to have a delight in evangelical preaching. He gave a very high character to Mr. Millar. He said that the people of this country do not in general know about preaching, that after they have heard a sermon they cannot tell whether the subject was well or ill-handled; they will only say of the minister that he was very smart—or in other words he meant,

notwithstanding all the cry which Methodists make about religion, that they do not understand it. The old man appeared to me to talk very sensibly, and very much like a Scotchman. He does not think much of the information of the Americans. How is this to be wondered at. The Americans talk about everything, but chiefly about dollars, whereas Andrew Beattie thought of the doctrine of the Holy Bible while tending his flocks amongst the moors of the South of Scotland. It will be long ere America contains a population resembling the shepherds of Etterick and Yamous, of Liddlesdale and Ayrsboro—there used to live men of God who fed upon the Gospel and who loved it, the pure marrow of the truth—O God.

Expenses: Postage, 9s.; Snuff, 1s.

Weather—To-day was frosty in the morning, about midday it was fresh and the sun shone very brightly, the air cloudy all afternoon, about dark it began to snow very heavily; wind rose about bedtime and drifted the snow. Sleighing pretty good, and the Village thronged and busy.

February 12th, Tuesday—London, Hawley's Inn. Walked out to Donald McDonald's to dinner and to converse about the farm in his neighborhood that is for sale. In consequence of there being better than six inches of snow on the ground, I could not see the land. The situation is very good and the timber indicates good soil. The lot is well watered and I suppose would be not a bad bargain, but I can do nothing about it till I have made up my mind to stay here and till the snow be off the ground.

Expenses, tobacco 6s York—3d Sterling.

Weather—During last night there fell from four to six inches of snow. It has not been very cold to-day and about bedtime the appearance of the weather indicated an approaching thaw.

February 13th, Wednesday—Westminster (Mr. Grieves). After breakfast Mr. Grieve sent his sleigh for me to take me out to his house. Preached in the school of Westminster to about forty-five persons, from John 12-32. The sermon never went better off. After the sermon the people held a meeting to deliberate on what they ought to do in regard to getting a minister. It was unanimously resolved that they should assist the other Presbyterian communities in this district in supporting me. The above resolution was signed by seventeen males, most of them I believe heads of families. If I shall find that the English settlement concurs with them there is here an opening for me which I may embrace if I may judge it for good. I am very much perplexed what to do. I like Brantford people best, but I think here are best opportunities for my family and my mission.

Mr. Grieve's family were all exceedingly kind. Adam Beattie, from the English settlement was at Mr. Grieve's.

With him I sent notice of my intention to preach at his place on Sabbath. Just before setting from Mr. Grieve's, a gentleman travelling by the stage brought me the Brantford and the Dumfries petition. The Brantford petition is to this effect:

"To the Rev. Mr. Proudfoot:

"Sir,—We, the undersigned inhabitants of the Town of Brantford, beg leave to inform you that we are very desirous you should settle in our neighborhood. The infant state of the town will not enable us to contribute largely for the support of a clergyman, particularly as we are building a church by subscription; nevertheless, we are willing to render every support which may be found necessary."

Signed by sixty-five.

The Dumfries' petition was to this effect:

"February 4th, 1833.

"To the Rev. Mr. Proudfoot:

"Sir,—We gladly embrace the opportunity afforded by your intimation on the evening of Sabbath last to solicit a continuation of your very acceptable services or such of your livelihood as may be afforded by your Synod. A few of us are members of your Church, who have long been destitute of any society with which they could conscientiously unite in Christian fellowship, and the rest of us are friendly to Presbyterian Church Government. We, therefore, the undersigned, entreat, whatever the inhabitants of Brantford may resolve on, that we may not be forgotten in your labor of love."

Signed by forty-four persons, male and female.

The paper from Paris, which I half expected, has not come. The fault is I suspect my own, as I did not fix the day of their sending it, with sufficient distinctness.

I have got into my possession four of the circulars of the London District, containing the list of sums subscribed, but as I have not got them all, I shall not answer them till they all come into my hands.

To-day it has snowed in a style such as I never knew it to snow before; from morning until night it has never ceased. There fell, I think, not less than a foot deep of snow.

February 14th, Thursday—London (Inn). Mr. Grieve sent me into London in his sleigh this a.m. The sleighing excellent. Met at the Inn, Mr. Goading, a storekeeper at Goderich, together with his wife and his brother's wife. They gave me a warm welcome to Goderich and every encouragement to hope that a Presbyterian Church may be formed there. Mr. Goading offered to take me in his sleigh to Goderich on Saturday. I wish I had a preacher or two to

occupy the ground. Were a preacher here to settle forthwith, Goderich might become a Presbyterian Church. The ground would be occupied and that is a great matter. Made several acquaintances to-day who may be of use to me at Kettle Creek, and also if I settle at London. Sold a copy of the testimony to Mr. Grieve for 2/6 Sterling. Though this is the Fast Day or Thanksgiving Day, I saw no symptoms of its being kept. There was service in the English Church; I was not engaged. During the whole day there has been a riotous noise in the Inn. I would not live in a Canada Inn if I could avoid it. The day has been very agreeable; the sun shone warmly, walking very agreeable where the road was anyways tramped.

February 15th, Friday—Mr. Donaldson's in London. Left Mr. Hawley's Inn this morning in order to fulfil my engagement to preach to the Scotch and English Settlements. Got a loan of Mr. Jas. Campbell's mare, which I rode to his brother's and left there. The road very tolerable where sleighs had passed. Walked from Jas. Campbell's (where I dined) to Mr. Donaldson's, about two miles. Mr. Donaldson came from Loch Evne head, was a weaver, a member of the established church, a good man so far as I could judge from conversation. He has three daughters and three sons. They were struggling with difficulties in the old Country and now they are all in the enjoyment of plenty. After many inquiries about the Old Country we had much edifying conversation. The extravagances of Methodism were often referred to. These people are certainly honoured to do a great deal of good and yet they are chargeable with as many follies as one could well suppose attachable to men who do so much from, as they say, the fear of God. John Campbell assured me that he is most intimate with many Methodist families, and that to his certain knowledge they do not observe family worship. And further, that they do not make conscience of keeping the Sabbath holy. He knows many who, after giving an account of their experience, much to their credit, will go home and chop wood on the Sabbath. From all that I can learn Methodists are better at talking about religion than practising it. Mr. Donaldson says that he has known them tell what he was certain were lies in their class meetings. Every person of Scottish origin is shocked at the absurdities and unpieties of their camp meetings.

Saw several Highlanders to-day whose names I shall put down when I have got the list of all in this part of London.

Mr. Hawley charged me for the time I have been in his house $3.00=15/- currency, which is not high, but which the people ought to have saved for me.

The day has been agreeable. There is about twelve inches of snow on the ground, sleighing excellent. Not very well to-day, having caught cold.

February 16th, Saturday—Mr. Donaldson's in London. Went down to John Campbell's to preach and baptize. Preached to about twenty people from Joshua 24-15. The people were exceedingly attentive. They were all Highlanders. Jas. Campbell is from Nova Scotia, his wife, Ann Grant, is also from Nova Scotia. She cannot speak a word of English, nor understand it. The children's names are Margaret, born on September 24th, 1831, and Hannah, born on the 11th October. John Campbell was not a member of any Church. He had a very good certificate; he is, I think, a very good man. I was not very anxious to baptize his children in the circumstances, but as he had gotten his other children baptized, and as it was not uncommon for the sesession to baptize in similar circumstances, and as an opportunity might not again soon occur I was prevailed upon, or rather I prevailed upon myself to baptize them.

There is a considerable number of Highlanders hereabouts, who are in possession of good lands, and who in a short time will be comfortable. Mine host gave me the following names: Mr. McMahon, Mr. McMahon, Mr. McMahon, Mr. McMahon, Mr. Bryce, Mr. Stewart, Mr. Geo. Mitchell, Mr. Jas. Fraser, Mr. Sinclair, Mr. Anderson, Mr. Alexander Smith, Mr. Clark, Mr. McFarlane, Mr. McFarlane, Mr. McFarlane, Mr. McMillin, Mr. John Campbell, Mr. Donaldson, Mr. Donaldson, Mr. Donaldson and Mr. Jas. Carmichael. All these are heads of families, who have numerous families. All of them are either Presbyterians or favour Presbyterianism and most of them have subscribed for me to preach to them, taking London and the rest of the places altogether.

Mr. Stevenson, of the English Settlement, brought me up to Donaldson's from Mr. John Campbell's in his sleigh and stopped to chat a while. He informed me that Mr. Bell had written to the English settlement to enquire how they now stood for that he had heard that I had been amongst them, and that he had written to say they were just as they formerly were and that they were looking to the Presbytery as usual for supply of sermon. Now this is somewhat awkward and yet they are not to be blamed for it would not have been wise in them to have given up connexion with the Presbytery till they should see how they were to be provided. And yet if they were cordial they might have waited a week.

In the evening Mr. Alexander Smith called to chat a while. He is rather a liberal thinker but is under the influence of strong prejudices in favor of the kirk at home, but he wisely sees no need for the distinctions being brought to this Country. I do not dispute his nonsense, knowing that the controversy will be managed 4,000 miles off with far better effect. In conversing with him, he said that if a chapel were to be built about the Proof Line four miles hence, that the forenoon

service might be there and the afternoon service here, that that would suit both congregations and be not too much for a minister on one Sabbath, and that the other Sabbath might be in the Village of London so that all places of this District could have sermon every other Sabbath day till they became so strong that they could support two ministers. This has feasibility in it.

Everybody here still speaks of the Methodists. Mr. Donaldson told me a good thing. A Methodist minister was declaiming against ministers being learned, said that it was never intended that they should get human learning, and that human learning rendered them useless. Mr. Donaldson in refuting this nonsense said: "Don't you see that the Apostle Paul, who was instructed by Gamaliel was kept moving between Jerusalem and Spain, and was sent wherever there were learned men to cope with, while John was sent to the Island of Patmos to contemplate the visions of the Almighty, a sphere of labour not bigger than the Township of London. Now who was, in the judgment of the Holy Ghost, best fitted to be an Apostle, the man of learning or the illiterate man!"

The Methodists use some extraordinary phrases in their ignorance. One of them said that Paul ought to have his tongue taken out of his head for having spoken so much of election. This is very like what an Antiburgher is reported to have said, that if Peter were to come and preach he would not hear him if he were not an Antiburgher.

Mr. John Campbell told me yesterday that there has not been a month since he came to this country that there has not been frost, that the warm summer days are frequently succeeded by frosty nights. I have been told that owing to this cause fruit trees do not succeed in the Township of London. So after all this is not the paradise I have heard it represented to be. I have heard before this, and I suppose noted it down, that there is a large tract along the Thames very subject to frost, and that corn and cucumbers and melons are uncertain crops. This is not very good heartening. John Campbell does not think this Upper Canada is very superior to Nova Scotia, that he lived in Nova Scotia as well as he is likely to do here, and yet he is in what is considered the best land in the London Township.

Mr. Campbell showed me a tree (covered with snow) which is eight feet in diameter at the place where the branches begin. It is not the half of this across.

When Smibert came to this country he fancied when he heard of the Town Line, that there was meant by it, a string or cord stretched by Government to guide emigrants in their way. What an ignoramus! I hear nothing to the praise of this townsman of mine.

Weather—The snow is lying undiminished on the ground. During last night it was excessively cold, so that I could not

sleep; to-day the weather has been clear and rather pleasant, but cold. Sleighing is excellent, as the snow is still a foot in depth. Towards evening it has become much colder, and has made me anxious how I may sleep.

February 17th—Mr. Adam Beattie's, London, 7th Con. Lot 30. Preached to-day in the school house of the Scotch Settlement from John 12-32. The house was more crowded than ever I saw any place of worship. There were between 140 and 150 persons in it, and all of them were deeply attentive, and all of them were pleased with him whom they consider as their minister (in this they may be mistaken). Mr. Donaldson's family were exceedingly kind and in a very warm manner expressed the hope of soon seeing me again. At church saw Mr. Bryce, who lives on the Proof Line. He warmly invited me to come to his place and preach to the people there. Mr. Bryce is reported to be an excellent man, and it is said that a very considerable congregation might be collected at the school house in his neighborhood. I left the good folks there with friendly impressions towards them.

Mr. Adam Beattie came with a sleigh to conduct me to the English Settlement. There came with him also a Mr. Taylor, a native of Northumberland. They drove me over twelve or thirteen miles in an hour and one-half to Mr. Williams' (or Whellans'), when I dined. It occurred to me amidst the welcome which I received from Mr. Whellans there was a general coldness—not that he wished to show coldness—not that he meant to let me see it, but that kind of manner which would be expected from one who had another object in view.

When I entered the Gospel House I was very much struck with the smallness of the congregation. There were not forty-five persons present, including old and young. This was the more noticeable by me because I had always understood that the English Settlement is the most numerous, whereas it is not nearly so large as the Scotch Settlement, and is in point of worldly respectability inferior to it, so far as can be judged from the appearance.

After sermon there was not one came forward to ask me to his house—I was glad to offer myself to Christopher Waugh in whose house I had formerly lodged. Mr. Waugh, while very willing that I should go with him, asked Mr. Adam Beattie to take me to his house, thinking that a walk of three miles after such travelling as I had had would be rather too much, so I slipped into Mr. Beattie's sleigh and came to his house. Mr. Beattie's house is the warmest log house I have seen and I was very comfortable but I was vexed that I had encumbered him. There were only two beds and in these were to be stowed Mr. and Mrs. Beattie, five children and myself. I took the oldest boy for a bedfellow and would

have taken more but they would not allow it; so in the other bed there were stowed father and mother and four children.

Spent the Sabbath evening in a manner not uncomfortable—the conversation was sustained with difficulty, but in general it was not unsuitable to the Sabbath.

Mr. Stevenson, who had dined with me at Mr. Donaldson's, gave me a list of the English Settlement, so far as they are connected with the Presbyterian Church, whereof the following is a copy:

Concess.	Lot		Male	Female
13	32	Edward Dunn	1	....
13	32	John Hedley, wife and family	4	4
12	28	Mr. Robert Robson	0	1
11	29	Mr. Wm. Whellans, wife and family	7	4
10	31	Mr. John Scott, wife and family	3	4
10	32	Wm. Robson, wife and family	3	3
10	32	Wm. Robson, wife and family	3	5
10	31	Richard Scott	1	...
10	29	John Stelson, wife and family	4	3
9	27	John Stevenson, wife and family	3	1
9	26	Ralph Ard, wife and family	3	7
9	26	Edward Charlton, wife and family	2	7
9	32	Harry Scott	1	0
8	31	George Scott, wife and family	3	10
8	29	Andrew Taylor	1	....
8	29	Robert Taylor	1	....
7	30	Adam Beattie, wife and family	4	3
5	29	Christopher Waugh, wife and family	4	6
			48	58

Church of England Members, who support the Presbyterian Church:

Concess.	Lot		Male	Female
13	30	W. Shipley and wife	1	1
13	30	Geo. Robson, wife and family	2	3
12	31	Jeremiah Robson	1	....
12	28	Robt. Robson, wife and family	4	1
8	27	John Noble, wife and family	3	4
8	30	Wm. Calvert	2	4
		Wm. Robson	1	....
			14	13

P. S.—There are two Presbyterian families not mentioned because they do not give to the support of this church, and we expect two families more in the spring.

(Signed) H. STEVENSON.

Thus it appears that what is called the Presbyterian English Settlement consists of 105 souls, that there are 27 souls connected with six Episcopal families, who give support to the cause, in all 132 souls. It must be added that there are six families of Presbyterians who belong to the Antiburgher Church. These six families may be voted as numbering as many as the six Episcopal families but they are a source of weakness, not of strength, to the church in connection with the Synod of Upper Canada. I believe the congregation has subscribed £21 currency to the support of religious ordinances.

Weather—The day has been mild and agreeable, about bed time it began to rain; much snow was melted.

February 18, Monday—At Squire McKenzie's. Left Mr. Beattie's after breakfast and came over to Mr. Waugh's for dinner. Had a great deal of conversation with Mr. Waugh respecting the Church and respecting their joining with the other Presbyterians in the Township in support of a minister. Mr. Waugh told me the contents of a letter which Mr. Bell, Streetsville, had written to him, the purport of which so far as he could remember is this:

Mr. Bell had heard that Mr. Proudfoot was gone to the English Settlement and to London, that he was authorized to preach in all the churches of the Presbytery, that he (Mr. Bell) had heard that Mr. Proudfoot intended to join himself to the Kirk party in London, that Mr. Bell reminded the English Settlement that they were a congregation belonging to his Presbytery, and he hoped they would not connect themselves with the Kirk gentry. It is probable that Mr. Waugh has not reported the contents of the letter accurately, but supposing that he has got the impression and Mr. Stevenson gave the same account of it, what a double fellow is Bell. He is, I now find, anxious to throw every obstacle in my way. I have felt this before and I now begin to feel it more. He is certainly far more disposed to advance his own interests than to advance the cause of the Gospel. I shall, however, abstain from more of this until I get the letter to C. Waugh, which I shall insert at full length when I get it.

After dinner came over to Mr. McKenzie's, where I received as usual a hearty welcome. Mr. Waugh brought me on my way for a mile and gave me a full account of the rise of the Antiburgher's party, which says (if he spoke true) little for them or the Antiburgher minister who turned them.

The Township of London, so far as I have seen it, consists of excellent soil. The timber is all hard, mostly oak, elm, ash, cherry, very much maple, butternut and ironwood. Some of the trees are very large, but in general the wood is not heavy and it is not very thick upon the ground. I think it would not require much to clear an acre. Mr. Beattie says that the account which I got from John Campbell respecting the prevalence of frost in the London District is not altogether

true—though it is correct with regard to the last summer, which was a very untoward one. C. Waugh now owns 300 acres in the Township of London, which in the course of a few years will be a valuable property.

Mr. Fraser (on the Proof Line) told me yesterday that so far as his experience goes, that the account I had heard respecting the Methodists not praying in their families is not correct. They who are really Methodists are more exemplary in this respect than the Presbyterians, but there are very many who attend the Methodist meetings and who call themselves Methodists, but who are not and that these bring a reproach upon the Methodists just as nominal professors do upon other communions. How difficult it is to get at the truth of a very plain subject.

In the evening got a long account from Squire McKenzie of the Battle of Waterloo, of the taking of Antwerp and Bergoo-on-Loom. His account corresponded with all authentic accounts I had ever read respecting these transactions.

Weather—All day the snow has been very soft and walking hard work. In the evening it began to freeze and by bedtime all was ice again.

February 19th—London (Mr. Hawley's). After breakfast walked down to London with Mr. McMillan, who gave a full account of the mode in which he spent his summers in the woods while employed in surveying the land and in giving a description of the soil. He confirmed the account I had heard from Mr. John Campbell respecting the prevalence of frost in the London Township during summer. At the time he told me that the land about Lake Simcoe is very inferior to the land in London. Now I had heard that the land in that District is of superior quality. Every person here believes that his own District is the best—so that no man is to be believed when he is speaking of any other District. When I came to London I called for Messrs. Robertson, expecting to receive an invitation by one of them to his house, but I found I must as formerly take up my abode at the Inn. As I came into the Village I felt much depressed with my prospects. London, including Westminster, the Scotch and English and Highland Settlements, will demand a degree of exertion beyond what I am able for. Brantford is a place much more to my taste—but is very far from being so advantageous for my family.

Expenses: Tobacco pipe, 4½d; snuff, 2/4.

Mr. and Mrs. Robertson and D. McDonald called and talked a while in order, I suppose, to show me some attention.

Weather—In the morning very hard frost; as the sun grew warm, the frost gave way, and the roads became slippery. In the evening the frost returned and froze all into ice. What a variable climate.

Mr. McMillan told me that he believes the whole of

Upper Canada, except on the Lake Erie shore is subject to frost in summer. He confirmed the account which John Campbell gave me and which Christopher Waugh denied, viz.: That there is in the interior of the country frost often in summer and that there does not elapse a month without it. It is strange that on so plain a subject there should be any difficulty in getting at the truth.

Mr. McMillan has been in the Village all day endeavoring to get someone to marry him. His case is a peculiar one. It is as follows: Every person, in order to marry, must be proclaimed three several Sabbaths, or get a license from Mr. Grovenor. Now Mr. Cronyn had proclaimed him twice, and then gone to New York, empowering Mr. Jackson, the Methodist, to proclaim him the third time. Mr. Jackson, for a reason which is not given, did not do it, so there is no evidence that he (Mr. McMillan) was fully proclaimed—consequently no magistrate will marry him. The couple must therefore wait till Mr. Cronyn comes home and preaches a Sabbath in order to proclamation, and this after the company have been invited, the bread baked, the dresses all put in order, and their minds wrought up to anxiety—how provoking!

Spent the evening with a tea party in Mr. Wm. Robertson's. It was a dull concern.

February 20th, Wednesday—London, Mr. Hawley's. Occupied in writing to my dear wife—the letter to be sent by Mr. Robertson, who is to proceed to New York on Thursday. I forgot to mention in my Journal of Friday and Saturday last that while the sun was shining I saw a very great many insects crawling upon the snow. It appeared strange to me that these should have been brought to life by so moderate a heat and that they should be able to live for hours on the surface of the snow. I am not entomologist enough to know the name of the insect. I have seen the same kind of insects in the house since. There was brought into the Village yesterday for sale, 2 pounds honey—very good. It was sold at 10d per pound currency. Butter is 1/6 currency.

A man has been found hanged on a tree on the Goderich Road. The reasons why he has done this rash act are, it is said, that he was disappointed in not finding Canada what he expected. He expected to have lived much easier in Canada than he found he could do. Also, that he thought there was no Saviour for him. Poor man! I have not heard whether he has a wife and family.

Some day last week a man in the Township was felling a tree. It slipped in falling and broke both of his legs. I have heard of many instances of men being killed while chopping in the bush. There must be considerable danger, and perhaps there is considerable carelessness.

Wrote a long letter to Miss Aitchison of Drummore

which I sent per Mr. Robertson, to be read by Mrs. Proudfoot before it go away. It consisted principally of thanks to her for what she and her father and mother have done for Mary, and some news about myself and the country.

Weather—The day has been very agreeable. The frost continues but it is not unpleasantly cold—the snow is very slowly disappearing.

Expenses: Tobacco, 3d.

February 21st, Thursday—Mr. Bryce, 13th Con. 16th Lot. This morning a Mr. Robert Cameron from Nissouri, having heard of me in the village, called for me in the Inn. He told me of the destitute state of the Scots in Nissouri and Oxford. They were most anxious to have some Presbyterian to preach to them, that he and his two brothers would contribute one hundred dollars, that his father would contribute as much as either of them and that between Oxford and Nissouri he had no doubt that something like a salary might be raised. I was very much pleased with the manner of Mr. Cameron, and particularly with this, that he seemed to speak as one who relished the Gospel and who would rejoice in hearing it. I give thanks to God for his having opened another door for the Gospel, and I pray that it may be soon in my power to preach to them and that I may be enabled to commend the Saviour to them as that good may be done. I promised to preach to them in two or three weeks. Mr. Cameron's address is to the C/o of James Ingersoll, Oxford.

Went out after breakfast to Mr. Bryce's on the 13th Concession, 16th Lot, on the Proof Line, to preach to the Presbyterians there. The people about his house form one-half of the congregation, which is to be under the pastoral charge of the Minister of London. The occasion of my going was as follows. One of the McFarlanes, a hot factious man, had taken it in high dudgeon that the English Settlement had called me off on the afternoon of last Sabbath, and was making a great ado about it in London, on Wednesday evening. Mr. Wm. Robertson came to me and told me all the case, and also informed me that they were to hold a meeting at Bryce's on Thursday and asked if I could not go out and preach to them in order to put it out of their power to complain. I at once consented, and went and preached to them from John 1, 2-1. There were present about thirty-five persons. McFarlane, notwithstanding all the bustle he made about it, did not come to the sermon, nor did he use any diligence in circulating information. The people I understand have resolved to build a meeting house on the Proof Line, half way between Mr. Bryce's and the Scotch Settlement. I have now gotten an accurate count of the Presbyterians in this place, who will attend the meeting house, and become members of the Church.

	Adults	Children		Adults	Children
Geo. McMecham..	2	5	Jas. McMechan....	2	4
Wm. McMechan....	2	3	Geo. Mitchell.....	2	5
Mich. Weir.....	2	7	Arch'd Bryce.....	2	1
Doug. Sinclair.....	2	2	Peter Brown.....	2	4
Jas. Mitchell.....	2	2	Jas. Fraser.....	2	7
Mal. McNaughton	2	6	Don. Donaldson....	2	3
Wm. Donaldson....	2	1	John Donaldson....	2	2
Jas. Stewart.....	2	4	Wm. Shute.....	2	2
Thos. McFarlane..	2	2	Dr. Donaldson.....	2	3
Jas. McFarlane.....	2	3	John Campbell.....	2	2
Mich. McFarlane..	2	6	—— Stewart.....	2	1
—— McMillan.....	2	0	Mr. McFarlane.....	1	0
Hector McLean....	2	2	Alex'r Smith.....	2	2
Robt. Clark.....	1	0	Jno. Carmichael....	2	9

In all, 54 adults and 88 children—28 families.

The account which I inserted on Saturday 16th, on the authority of Don. Donaldson is not correct. Slept at Mr. Bryce's. There are just two beds, I occupied the one, Mr. and Mrs. Bryce the other. Their son and the schoolmaster lay before the fire. The people here need nothing more than a blanket to wrap around themselves in and sleep by the fire, without feeling that they are any way put about.

The timber along the Proof Line is all hardwood. The land appears excellent. There are some excellent farms and if they be well managed, they must yield excellent returns.

Weather—Frosty, but moderate. The snow has not diminished since yesterday. Got out to Mr. Bryce's very much fatigued.

February 22nd, Friday—At Squire McKenzie's. Left Mr. Bryce's this morning after breakfast. Struck off the Proof Line at the Episcopal Church on the 7th Concession and walked west to the next side line, and down that till I came to Mr. McKenzie's. I had thus an opportunity of seeing a good deal of what may be called the interior of the Township. There are many excellent farms on this road, fully better than are to be seen on the Proof Line. The timber is still all hardwood, of the same kinds as I stated before.

Arrived at Mr. McKenzie's about dinner time. The ceremony of marriage had been performed about two hours before I arrived. All was bustle, all was hilarity, and I was made as welcome as Scotchmen could make me. The wedding was solemnized in true Scotch style. There was plenty of whiskey, and plenty of dancing. I was amazed at the hearty way in which the lads and lassies carried on the diversion. When a lad asked a lass to dance with him, he took her round the waist and gave her a squeeze or pressed her to his bosom,

and this was not by the fair ones considered as any enroachment upon the prerogatives of female delicacy. Nothing ill was meant, and nothing ill was suspected. After tea the party went out to Mr. Barclay's and they kept up the fun till morning. All, I believe, were sober, and all were in good humour. The whiskey of Canada is not very potent, and it did not seem to make the least impression upon those who drank it. I went to bed about eleven o'clock. The whole shine, I believe, would have been without reserve condemned by the temperance folks, and yet I could not see where there was anything wrong. An affectation of excellence superior to what others who are good have is no evidence of superior worth. When men stake their morality upon a single point, it is not common I believe that they are better than others. Men might be allowed a great many indulgences were they able to use them with moderation. The great misfortune in regard to the use of spirits is that the great bulk of mankind are not able to say when they ought to stop.

Weather—During the day it was a strong fresh; the snow on the roads was converted into water, and the earth in many places was laid bare. The roads were therefore muddy. In the evening it froze very hard.

February 23rd—Mr. Hawley's Inn. Left Mr. McKenzie's after breakfast. The wedding folks began by seven o'clock to gather about the house in order to wish the happy pair a good morning. The bottle was in frequent requisition and everyone but myself took a little. I suppose they will linger about the house till they have eaten and drank all the relics of the wedding day

The following is a list of the Highland Settlement, who may be supposed to attend church.

	Adults	Children		Adults	Children
Mr. D. McKenzie..	2	4	John McDonald....	2	5
Alex'r McKenzie....	2	8	Alex'r Ross.....	2	5
Agnes McDonald..	1	7	Donald McDonald	2	9
Don'd Barclay.....	2	2	John Barclay.....	2	2
Alex'r McKenzie....	2	3	Alex'r Cameron....	2	0

In all, 19 adults and 45 children—total, 64 souls.

The families are ten. I had supposed the number much greater until I began to take down their names.

On my way to London I called for D. McDonald and with him walked over the farm which I had been advised to purchase. Some of it seems very good soil and there are many very good spots for erecting a house, but there is a large portion of it oak plain, and there is a considerable tract of meadow through which runs a sluggish creek. I did not

like the appearance so well as I had anticipated. I suspect that that meadow and creek will be a fruitful source of ague. Donald told me that the plains will produce excellent wheat, and the meadows an abundance of hay, but what of that if the flat land produces ague and abounds with serpents! That lot will therefore not do. Were it not for these objections, the situation is excellent. It is near the town, the house will be on a very pleasant situation—there will be a good view from a large part of it.

In the evening arrived by the mail from Brantford, Mr. Christie, an event which gave me unfeigned joy. He was in good health and good spirits, at which I felt happy. We are now for the first time together since the beginning of October. It is probably just as well that we have not met sooner as by having been in different parts we have had an opportunity of seeing the state of a large district o country and have had an opportunity of forming our own opinion by ourselves. The information is, therefore, more varied and more extensive and more thoroughly thought out than if we had been together. The evening was spent in talking about all things, at home and abroad, about ourselves, our families, our prospects, the churches of Britain and Canada, etc., etc., till near one o'clock in the morning.

Expenses today: Paper, 6d., shoes mending 9s.

Weather—Early in the morning it began to snow and continued to snow all day; there fell about four to five inches, not very cold, as it is never cold when snow falls

February 24, Sabbath—London, Mr. Hawley's Inn. Mr. Ross Robertson drove me out in his sleigh to Mr. McKenzie's settlement, where I preached in the morning to about thirty persons from Matthew 4, 1-12. The depth of the snow was the reason, I suppose, why there were so few persons present. The school house is very cold and I shall not willingly preach in it again in winter.

Mr Christie preached for me in the afternoon in London from "Then shall the righteous shine as the sun in the Kingdom of their Father." There were present about ten of the Westminster people, i.e., Mr. Grieve's family, Mr. Beattie and Mr. Neal. There were not more than thirty-five in all. The whole appearance of things was exceedingly cold and heartless. London, I suspect, will not do after all. I am thrown now upon Brantford and it has no advantages for the family.

In the evening, had a long argument with a man who lodges in the house, about the Methodist doctrine of attainable perfection. It is difficult to know what is meant by it. So far as I could gather, his opinion was that a man might so keep the commandments of God as that when he comes to die there might be no sin laid to his charge on account of

which he could be condemned. Mr. Christie and I demolished this nonsense with great care, but we were not sure if we had made any impression upon him. He was repeatedly silenced, but he never acknowledged that he was satisfied.

Weather to-day has been very cold. The snow has been a little increased by slight showers of it during the day.

February 25th, Monday—London, Hawley's Inn. Had a good deal of conversation this morning with Mr. Christie respecting London. His opinion of it is very low. He judged from the appearance of things yesterday. I told h'm all I knew about it, particularly that I had lived at my own expense all the time I have been in London, that the people who sent for me have not paid me any particular attention (i.e. the people in the Village), that the Westminster people will in all probability go off and get a minister of their own as soon as they are able for it. That Mr. McKenzie's Highlanders and the Scotch settlers about the Proof Line will go off as soon as they can get a minister who can speak the Gaelic; that there will not for a long time be such a population in the Village as will support a minister or even half support a minister. I told him all the same that the Robertsons in London were hardly to be blamed for not showing me the attentions which are paid to ministers in Scotland because they had been brought up in the Kirk, that there was a general feeling in favor of Presbyterianism in London, that many of the people were willing to countenance me, that the place would grow, that were the ground sufficiently occupied it would keep others out, that Methodism was not growing. I told him further that the Westminster people had joined the Londoners in the hope that I would settle amongst them. After weighing all these things he was still of the opinion that it would be a throwing away of time and means to stay here and that, therefore, it ought to be abandoned, but that efforts should be made to retain the place as a preaching station. These views coincided very much with my own.

We returned to London in the evening very well pleased that we had done something to advance the cause for which we have been sent. Mr. John Wilkes and his wife called for me in the evening. They were, as always, exceedingly friendly, urged very much my return to Brantford; told me that the people were all expecting me; that he had begun to haul wood, which would do for the chapel; that the chapel could not well be begun till they had certain information whether I would go to Brantford, and that therefore they wished I would immediately signify my intentions of going to reside there. I feel the complicated nature of my c rcumstances and I could do nothing but give an evasive answer for the present, and I promised to write a long letter to his father some day son.

Weather—The air clear, the snow hard, about mid-day

the wind veered round to the south, air mild; in the evening it was W. N. W. and then all cold.

Expenses: Tobacco, 1½d.

February 27th, Wednesday—London, Hawley's. Mr. Christie and I asked Messrs. Alexander and Ross Robertson to a conversation, in which we stated at full length the same things as we had done to Mr. McDonald and Messrs. Grieves and Beattie. They were fully satisfied with what we said. We told them of the necessity of organizing a church, of providing a place to worship in and of getting that place deeded to the Presbyterian Church in London in connection with the U. A. Synod. Our object was first to get them formed into a church on Gospel principles and then to give a call to whomsoever they pleased, and next my aim was to get them induced to go on without reference to me, so that I might be at liberty to accept of another place if I should choose so to do. I think something was done in extricating myself, though not so much as I wished, yet as much as I could perhaps expect. Heard from Mr. McDonald to-day that the church on the Proof Line is to be deeded in my name, which I think very premature. Wrote a letter to Mrs. Proudfoot, to be sent to York by Mr. Hawley.

Expenses to-day: Tobacco, 1½d; mitts, 1/10½; paper for a cover to my journal, 3¾d. Got from Mr. Christie as a present a Hamburgh shirt—a very excellent article. Paid my bill to Mr. Hawley for board five dollars, and for conveyance towards Goderich four dollars, in all nine dollars—equals £2. 5, which with 2/6 to Henry makes £2. 7. 6.

Weather—Sharp frost all day, excellent sleighing.

Got acquainted with a Mr. Berry, Hamilton, who invited me to call for him in Hamilton, which I purpose to do if spared. He is a native of India, educated in Glasgow, and is a writer.

February 28th, Thursday—McConnel's Tavern. Left London at ten o'clock a.m. in a sleigh drawn by two horses, furnished by Mr. Hawley for eight dollars The style at which we started did not argue well for the rapidity of our journey. The road excellent for sleighing. Called to warm ourselves at Mr. Bryce's and left an appointment for Mr. Christie on the Proof Line for Sabbath week. At the same time gave instructions to Mr. Bryce to intimate that Mr. Christie will converse with those who wish to become members of the Proof Line church, it being our design to congregate them as soon as possible, so that they may be a church under the inspection of the Synod, or rather in connection with the Synod. Mr. Bryce seemed to enter cordially into the scheme. Dined at McConnel's on the 16th Concession of London. Mr. McConnel's daughter is married to one of the McMechans, who belong to the Proof Line Church. We were well treated. We dined on venison and tea for 1/6 York—equals 11¼. Mrs. McConnel seems a woman who would like an evangelical

ministry. Her husband belongs to the Episcopal Church. They are both Irish.

Shortly after leaving Mr. McConnel's we entered Biddulph, the black settlement, called by the blacks Wilberforce. The timber indicates that the soil is very good, in many places excellent. The dwellings of the negroes seem to be wretched. They are ill-constructed, ill-built, very small. The clearings are generally small and very far from being well done. Saw almost none of the blacks. I suspect they are a race very indolent in this country as well as in their own. The race does not seem susceptible of early improvement.

At a very slow rate we proceeded on our journey, grumbling at our driver all the way, and between seven and eight o'clock p.m., arrived at McConnel's Tavern. This person is son to the tavern keeper at the place where we dined. The tavern is near the north side of the Township of Usborne. This tavern was ordered by the Canada Company in order to accommodate travellers. It is the one most wretched place I ever spent a night in. The logs are not well built, the interstices are very carelessly filled up; there is no clay, no lime, the wind finds its way between the logs at almost every place. The door did not fit by at least three or four inches. There was kept on an enormous fire, which served to produce a draught of air which was directed up the chimney by the heat and made us colder before the fire than out of doors. There were at least nine lodgers in the house. Mr. Christie and I occupied one of the beds, a very poor concern indeed, the innkeeper and his wife occupied the other; all the rest squatted before the fire in a lump with their feet towards the fire and their bodies wrapped in such coverings as they had brought with them, or as the house could furnish. Though Mr. Christie and I did the best we could to keep ourselves warm, in spite of all I could do I was forced to rise and warm myself. We were nothing the worse for our sleep in this shanty. I have before remarked that though I have seldom slept in a bed where there were curtains, or even where there was not a draught of cold air, yet I never caught cold. Mr. McConnel's father-in-law requested family prayer and I officiated, which was the source of gratification to us.

The timber during the whole day gave in general indication of excellent soil. The trees were chiefly maple, elm and a few goodly sized oaks, iron wood and some black ash. All along the road from the black settlement to Mr. McConnel's there is no dwelling, with the exception of one about a mile distant from McConnels. During the day we saw a very few footmarks of the squirrel and mouse, but saw no living creature in the wood. Were very anxious to see or hear a bear or a wolf, but were not gratified. The snow seemed on the road side about fourteen or fifteen inches deep, and very well filled for sleighing.

Weather—Morning, hard frost; day, moderate but still keen and clear; in the night very hard frost.

Expense: Dinner 11¼, snuff 1d.

March 1st, Friday—Vanderburgh Inn, Township of Tuckersmith. Left McConnels this morning about eight o'clock a.m. The road good, though from the loose nature of the snow sleighing not very easy for the horses. When we had proceeded about ten or twelve miles on our way we came to Mr. Whitashe's, the man whose child I had baptized at Squire McKenzie's school house. He received us very kindly and would exert himself in getting all his neighbours to hear sermon if we could get time on our way down. From Whitashe's to Vanderburghs the timber is all hard wood and of the same kind as I noticed yesterday, consequently the soil is excellent. From Whitashe's down to the Bayfield River all the streams run toward the east and fall into the Bayfield, which runs to the west and falls into the Huron. From the direction of the streams, it is plain that we have come along the summit of the ridge, the streams fall off to the right hand and the left. There is a continued descent from Whitashe's down to the Bayfield.

Our sleigh driver, who drove his own horses, proceeded so slowly that Mr. Christie was obliged to assume the reins, and then we got on at a rattling pace, which brought us to Vanderburgh's about two o'clock p.m. Here we could procure no conveyance to Goderich, and resolved to spend the evening and wait the chance of a sleigh going to the village.

Expenses to-day: Supper and bed and breakfast at McConnels, 2s. 9d. Sterling. Distance travelled to-day, seventeen miles.

Vanderburgh Inn is situated on the corner of the Township of Tuckersmith and at the point where the angular corners of Stanley, Goderich and Hullett meet. The Tavern is new and seems good for the place. Here while we stayed came in a Mr. Lizars from Edinburgh, brother to the bookseller, the engraver and doctor of the same name. He is a land surveyor and draftsman. From him we got a great deal of useful information respecting the country and the people, and had much chat about Edinburgh, etc., etc.

Weather—Sharp frost all day; no more snow has fallen, the quantity on the ground averaging from 15 to 20 inches. The timber to-day on both sides of the road, such as we have seen from London indicating good land, which the Canada Company sell for 1½ dollars per acre.

Saw two birds to-day, the large woodpecker. Surprised that we have seen no wild beasts and only twice or thrice did we see what could be supposed the footmarks of a wolf in the snow. Saw many footmarks of the black squirrel, but never saw one of the animals. What a desolute place the forest must be where there is no road cut out. Saw very few

houses on the road side and what we saw were wretched cabins. I purpose to keep an accurate list of the houses on my return.

March 2nd, Saturday—Goderich (Reid's). Started from Vanderburgh's at about one o'clock p.m. and arrived at Goderich at eight o'clock evening. During the last night there came on a storm of snow which continued till mid-day, and which exceeded anything of the kind I had ever seen. The snow fell in great quantity and was driven about by a very strong wind, which rendered it impossible for one to continue many minutes out of doors. During the whole afternoon we were greatly at a loss to know how to act. This being Saturday, it rendered it necessary for us to get forward, in order to preach on the morrow. The snow being so severe put it out of our power to walk, and there seemed no likelihood that on such a day there should pass any sleigh which could take us on our journey. At last, about mid-day, there drove up to Vanderburgh's door two small cutters laden with oats and grass seeds for sale. We prevailed on one of the men to leave his load and take us to Goderich for one dollar each. The sleigh was a very poor concern and the horse quite a colt, so we got very slowly on. On one occasion the sleigh was driven off its balance and we were all precipitated into the snow, and the worst of it was that the sleigh was broken to pieces. This occasioned a delay of more than half an hour at the house of Mr. Cook from Edinburgh, till we got the vehicle repaired. Mr. Cook has a number of paintings representing the pleasures of the chase hung around the walls of his log house. They had once figured on the walls of some house in Prince's Street, Edinburgh—what a change. Called to warm and feed at the house of a Mr. Hicks, who keeps a tavern about five miles from Vanderburgh. The house is new, but will when finished be a very good tavern Hicks and his wife seem well cut out for keeping a tavern. Called to warm ourselves at a Mr. Papst's about three miles from Goderich. The road all the way from Vanderburgh's is very uneven, and very bad. On the sides of it there are several small clearings. The wood is not so heavy as we saw yesterday, and there are some trees of hemlock pine now and then, which indicate not land of the first quality. When we came to Goderich the wind blew with a force and a sharpness that was hardly endurable, and which we could not long have endured. Put up at Mr. Reid's Inn. After taking tea I went to call for Mr. Gooding and James Hay, from whom I received a very hearty welcome, and whom I had no difficulty in interesting to circulate notice of sermon for to-morrow.

March 3rd, Sabbath—Goderich (Reid's). Mr. Reid gave the use of his large room to preach in. Though notice of our having come was circulated only this morning, yet there assembled as many as the room could hold. There were,

perhaps, sixty persons present. I preached to them from John 12, 32. They were very attentive. After sermon I intimated that Mr. Christie would preach to-morrow at three o'clock p.m., and that there would be a meeting of those persons in the town who felt interested in the formation of a Presbyterian Church in it to whom we would explain the objects of our mission, and I requested the attendance of as many as could find it convenient. After sermon we saw that the people were very well pleased.

Dined with Mr. Gooding. There were present Mr. Black, once a member of North Benwick, Edinburgh, afterwards of Dr. Brown's, Broughton Place, Edinburgh, and whose father stays at Silver Miles. He has got lands on the lake shore about three miles below Goderich, also Mr. Reuben Good. It was arranged that Mr. Black should ask a few of the leading men of the place to meet to-morrow before sermon and arrange matters. Had a good deal of conversation respecting what was necessary to be done, and were much gratified with the interest which all present seemed to take in the matter.

Weather—This is now the second day of the storm and the snow and the drift are exceedingly severe. I have scarcely ever seen such a severe one; was told that a storm such as the present lasts usually three days. If it exceeds three days it is likely to be five or six, and sometimes it extends to nine days. I do not know the reason why the weather follows the number 3 and its multiples.

March 4th, Monday—Goderich (Reid's). Breakfasted this morning with Mr. Hale, storekeeper, who favors the Methodist persuasion. From him I learned that there are about fifteen Methodists in Goderich. He did not know of any Episcopalians. He thinks there are more Baptists than all the rest put together. He could not give any information respecting the number of Presbyterians. Mr. Lizars informed us that there are about 1,500 souls in the Township of Goderich. Upon our return to the Inn we found six persons collected to arrange matters for the public meeting. We explained to them the reasons of our having been sent to Canada, and how we thought the objects of our mission could be best accomplished. There was a little demur about connecting the proposed church with the U. A. Synod, but we stated there was no other way of doing it honestly if they wished to reap the benefits of our ministrations, and the ministrations of those who might be sent out by the Synod. When we stated that free Churches, as they are called, have ever proved occasions of discussion and that the simple designation Presbyterian did not mark with sufficient distinctness the doctrines which we and they wished to be preached, they were satisfied and cordially agreed. There was a good deal said of the kind of chapel which should be erected. It seemed most

suitable to their circumstances that it should be of logs, that contributions might be taken in labour or money, and that when the congregation becomes larger and richer, then a frame house may be thought of. All present dwelt a great deal on the poverty of the people and from all we saw and heard the account they gave was not beyond the truth. The following is the minutes of the proceedings of the meeting:

"Goderich, 4th March, 1833.

"In consequence of an intimation made after sermon by the Rev. Mr. Proudfoot yesterday, we, the undersigned, met and after prayer by the Rev. Mr. Christie, resolved:

"1. That it is highly desirable and practicable that a Presbyterian Church be erected in the Town of Goderich.

"2. That said Presbyterian Church be in connection with the United Associate Synod in Scotland.

"3. That a petition be presented to the Commissioners of the Canada Company for a grant of land in the Town of Goderich for the purpose of erecting a place of worship upon.

"4. That Messrs. Scott and Hay be appointed to draw up said petition and to have it ready for signature this afternoon, after sermon.

"5. That subscription papers be drawn up and circulated for the purpose of obtaining money or other aid in order to erect said place of worship, which for the present shall be in strict conformity to the means supplied.

"6. That said subscription papers be taken charge of by the undersigned.

"7. That Messrs. Christie and Proudfoot be requested to present the petition to the Commissioner of the Canada Company.

"Signed) WM. SCOTT,
"DAVID HAY,
"PETER BLACK,
"GEORGE DOBBIN,
"JAS. COLLINS,
"HENRY LIZARS,
"REUBEN GOOD."

I closed the meeting with prayer.

We were greatly delighted with the zeal and activity manifested by all the persons present, and considered that this auspicious commencement augured good.

At three o'clock about forty persons assembled to where Mr. Christie preached from Isaiah 3: 10, 11. After sermon there was read a petition to the Canada Company for a town lot on which to build a meeting house. The petition was signed by twenty persons. It was judged wise by those who signed it that it should lie for a few days at the store of Mr. Gooding to receive the signatures of those who could not attend at this meeting.

During the evening there were drawn out a few subscription papers with reference to the building of a church. There were two columns; the one contained subscriptions of many days' work and the other of so much cash as the subscribers choose to give. These papers were taken care of by those who had met in the forenoon.

Our business was finished at Goderich when I had given directions to Mr. Scott how to send the necessary papers to me that I might then send them to Messrs. Allen & Jones, and that we might send supply of sermon so soon as we should have it.

Goderich is situated on the point of land where the River Maitland flows into Lake Huron. The ground on which it stands is very nearly level, and is sand or gravel, on which account it is always dry and will consequently be healthy. The site of the town is at least 120 feet above the lake. The bank is quite as precipitous as a sand and gravel bank could be. The fact is, it could scarcely be climbed in many places without danger. The mouth of the Maitland forms a kind of harbour, where there lie, laid up by the frost three schooners, the whole craft of the place at present. These vessels sail to Detroit chiefly, but they sometimes go as far down the River as Prescott. It is proposed this season to have a steamboat on the lake, both for the accommodation of passengers and also to effect the voyage or trips on trade shorter and more certain. There is little doubt that Goderich is destined to be a place of some importance. At present the people are all very poor. Their trade is done chiefly by barter. There is a considerable trade carried on with the Indians for furs, which still pays well, but which in consequence of competition produces now far less return than it did some years ago. The sales of the storekeepers are, I suppose, to a great extent made amongst the Indians. All complain of being poor, and they will likely be so for a long time. The land within five miles of the town is very inferior quality, which will occasion their being long uncultivated. This will, of course, remove the customers of the Goderich storekeepers too far from them, but this will, on the other hand, preserve for a long time sufficient supply of fire wood in the immediate vicinity of the town.

The town contains about forty houses, scattered along the line of the projected streets, so that one may form a tolerable idea of what it will be for a number of years. There is not a street free from the stumps of trees and which stumps will remain for a long time as there are many of them pine.

The office of the Canada Company stands on a point between the Maitland and a steep road which leads down to the wharf. There are few finer situations in Canada, or anywhere else, I suppose. All around it is being planted tastefully with trees and shrubs, and it will one day be a beautiful spot.

Lake Huron is a splendid sheet of water. During all the time I was at Goderich it was frozen as far as the eye could see. There had been a wind from the west which had driven a great deal of ice upon the Canada side, and so jammed it together that it was in many places piled up in considerable icebergs. The lake is said to be subject to storm, and to occasion a very intense cold in winter, but this is compensated for by the fine cooling breeze which blows off it in summer.

Was told of an ingenious manner adopted by the Indians for catching fish. They break a hole in the ice; into it they let down a carved wooden fish so suspended as that they can make it play about after the manner of a real fish. The large fish attempt to take it and the Indian spears them to the amount, sometimes, of a hundred to a day. The fish vary from seven to twenty pounds weight. They are called white-fish and are said to be very fine. I ate of them, but they were so salted it was impossible to distinguish the taste of them. Fish are said to be very plentiful in summer, which must be a very great blessing in a place where butchers' meat is in summer scarce and not good.

The Canada Company have given one and a half acres to the Baptists to build upon, and it is not doubted that they will give a lot to the Presbyterians also.

Heard it twice or thrice observed that the Canada Company have used efforts not the most honourable to induce persons to settle on their lands. One man was induced by Dr. Dunlop while in New York to go to Goderich to take charge of a mill—the mill was not built until two years after. A companion of his was to have the iron work, and another the carpenter work, and who were all similarly situated upon their arrival. Mr. Lizars said a good deal to the same purpose but he did not state any case so particularly that I could put it down. I fancied that the Canada Company is not very highly esteemed by the people of Goderich. The reason may perhaps be that they have been induced to settle in Goderich; they find themselves poor and they give the blame of it to the Company.

There are three taverns, Reid's, Fisher's and McGregor's, the former supposed to be the best. We put up at it. There is nothing to boast of. The kitchen is good, but there are few cooking utensils to be seen, but this is of no consequence as all Canadian cookery is done in the frying pan. The house is only weather boarded and some of it is lathed, and a part plastered. The room we occupied let in the light and the cold and the snow at a hundred places, and it was with difficulty we could keep ourselves warm, though we slept in the same bed and had a buffalo skin for our coverlet. Mr. and Mrs. Reid were moderately attentive.

Weather—Milder to-day than on Saturday and Monday, but still very cold. The sky towards the west in the evening

a fine red, which we concluded prognosticated a fine day for the morrow, which raised our spirits a good deal. Expense: Soling and galashing my stockings, 5d.

March 5, Tuesday—After breakfast settled our bill, which amounted to 4s. 4d. each. The man who had brought us to Goderich on Saturday and who we had engaged to take us to London on Tuesday, did not make his appearance, so we were under the necessity of hiring Mr. Reid to take us with a span of horses and sleigh to Vandeberg's for 1½ dollars each. Started about mid-day and about two o'clock arrived at Vandeberg's, where we determined to wait till Providence might open up some way for our return. When we came to Vandeberg's we learned that Ralph Deakin, the man whom we had bargained with was away home after having played a number of Tipperary tricks, which will not make him a welcome visitor to Goderich on any future day. He is an Irishman, and one of whom at first sight we thought well of. While waiting at Vandeberg's (thirteen miles from Goderich) and wondering how we should get along, sometimes thinking we would try to walk it, and then upon reflection believing that we were not able, two men, Highlanders from Picton, Neil Ross and Alexander McKenzie, came into the tavern. They told us that if we would walk with them three miles, we should get an ox sleigh that would carry us four miles farther where we might sleep and that on the morrow we might proceed by the same conveyance to the London line. As there seemed no other way of effecting our journey, and as we considered this as a providential occurrence, we determined to embrace the offer. So Mr. Christie and I proceeded on foot, up to the middle of the leg at times in snow, the Highlander, Neil Ross, carrying our luggage. At the house of D. McDonald we got on the ox sleigh to Malcolm McLeod's where we rested all night. As this was the first of my sleeping on the floor, I must give an account of it. The house is a shanty begun to be built this winter after there was a foot of snow on the ground. The seams were, however, all well closed with clay that had been dug out of the floor. It is not more than 15 feet square. I saw only one bed and that very barely furnished, so we determined that we should not occupy that bed, as there were to sleep in it, Mr. McLeod and his wife and her sister (a woman) and three children. We told them that we would sit by the fire. They were determined to have part of their own way, and they spread a bunch of straw on the floor and laid a sheet upon it, and gave us a blanket, so Mr. Christie and I lay down with our clothes on, and our feet to the fire, which blazed all night, and in this way we enjoyed a few hours' comfortable sleep. The mode in which the head is supported is this—a chair is inverted and on its sloping back the pillow is laid, which answers the purpose very well. We were surprised that we had rested so well and not caught

cold. The above is the way in which some part of many families in Canada always sleep, and they are a healthy race. Expenses: Refreshments at Vandeberg's, 7½d.

Weather—It has been much milder to-day than of late. The afternoon was agreeable. There is about twenty or twenty-four inches of snow.

Mr. McLeod is a Highlander. He said to me when just going to bed, "Are you going to start very soon in the morning? Because if you have time I have a child to baptize." I was shocked, and could not help thinking of the mischief which is done by the private baptizings of the Kirk.

March 6th, Wednesday—Rose this morning by five o'clock and proceeded half a mile to John McIntosh's, where we had breakfast, and then proceeded on our way towards London in Alexander McKenzie's ox-sleigh. Dined at McConnel's on the River Sable and got to McConnel's in London about half-past twelve. The oxen were in bad condition and our progress was very slow. I contrived to keep myself warm by walking now and then half a mile, and was upon the whole very comfortable. I have before observed that the timber on the land all along the Huron tract indicates soil of the very best quality. I saw many lots which come up to everything I could wish. The Canada Company have driven in mile posts, which is a great comfort to travellers in this dreary region. The road is cut as straight as a line for many miles, and has a monotony which it is difficult to relieve. In the course of the day we saw five red squirrels, and also two deer. We saw many wolf footmarks at the big swamp, and in not a few places saw their track after deer. Alexander McKenzie told us a strange story. He said that generally a pack of wolves go in chase after a deer, that all of them proceed slowly except one which follows as closely as it is able, that when it has turned the deer, the simple creature returns by the way it came, that it stops to drink where there is water, and that there the remaining wolves are waiting in expectation, who, being untired, fall upon the exhausted innocent and devour it. The same thing I have often heard before.

We stopped to warm at a black man's house in the Black Settlement (Biddulph). He is an old man, a cabinet maker, and is very discontented. He begged tobacco and hinted that he would like a bit of bread. He says that there are just sixteen black families, that each of them has 50 acres, that they are all not very comfortable. It would appear from his story that a Mr. Lewis, a black man, had gone about the United States soliciting money to take a number of blacks to that settlement, that he induced many to come, that he never gave any account of the money, that the blacks were left destitute, that the Canada Company are displeased with them, that they rush them away, that they (the blacks) have an agent in England soliciting a grant of land from the Crown,

and that he hopes to be successful. His story I have often heard from others, and I suppose it is true.

When we arrived at McConnel's all were in bed, but very cheerfully they rose and got an excellent supper, consisting of venison, pork, potatoes and tea, and then shewed us to a bed with curtains. Expenses to-day 2s. 6d. for dinner and my share of Alexander McKenzie's dinner and feed for his oxen. Weather—The day has been fine, at times it was mild, and then in a moment a cold freezing wind blew from the north. Such sudden changes I have often experienced in Canada.

The following is a list of the actual settlers at this time on the road to Goderich, which I put down both to help me in talking to others and of helping me on my way if it should please God that I travel over the road again. I took it down from the mouth of Neil Ross.

On the right proceeding towards Goderich from London Township:

Miles
3 —..... Applegarth
10 —..... Willis
17 —..... McConnel
18 —Thos. Tvelit
21 —John McIntosh
21½—Malcolm McLeod
21¾—Robert Young
22 —Neil Ross
24¼—Robt. Hunter
24¼—Wm. Hunter
24½—Geo. Carter
25 —..... Squires
25½—David McDonald
28½—..... Vandebergh

On the left proceeding towards Goderich:

Miles
21¾—Wm. Craig
22 —Angus Campbell
22½—..... Taylor
23¼—David Ross
24¼—Wm. Bell
24½—..... Walter
25½—Thos. McDonald
27 —..... Cooper
28½—Vandebergh

Thus, in a distance of 28½ miles, there are just twenty-three families. In some places there are none for miles. I do not think the above accurate, but it is an approximation to it. All with whom we talked on the subject thought that almost every lot on the whole line of road will be actually settled next season. The houses on the road are simple shanties, in which may live those who are tired with hard labour, but houses having fewer conveniences I never saw.

March 7, Thursday—Mr. McConnel, being about to proceed to York, offered me a ride in his sleigh to London, which I gladly accepted. I left Mr. Christie to come down to Mr. Bryce's with McKenzie's ox team. He is to converse with the people of the congregation which is to be formed on the Proof Line, and to preach to them on Sabbath. That will, I

fear, be a very difficult matter, and I suspect that there are difficulties going to spring up out of the Kirk prejudices, which it will not be in our power to master.

When I came to London to-day, Messrs. Robertson told me that McKenzie the Squire, at the instignation of his son-in-law, Mr. McMillan, is not willing that the church to be built in London shall be deeded to the United Associate Synod, but that he wishes it simply to be Presbyterian. I always dreaded opposition from that quarter, and indeed it required little sagacity to foresee it. Such is the result of attempting to build a house of God with untempered mortar.

Mr. Boston (of Lobo) called this afternoon and chatted a long time. I wished to get him to think of my mission, but whenever I introduced the subject he made a remark or two and sallied off to tell me how great a traveller he has been. He has been two years in France and seen all the fine buildings in Paris. He has in his possession some of the hairs of Sir Walter Scott. He has supped porridge with the identical silver spoon used by Mr. Boston, Etterick. He admires Young and Milton and Grahame's Sabbath, and has a letter written by Hogg and another written by Sir Walter Scott, etc., etc. I do not think that he is a bad man, but he is not interested in religion.

Expenses: Lodging, etc., at McConnel's, 2s. 9¾d.; two plugs tobacco, 2d.; total, 2s. 11¾d.

Weather—In the morning mild; in the afternoon there fell a good deal of snow, which Mr. Tenbrook observed had come to put away all that had fallen before, and which remark was partly verified by bed time, for there came on a strong fresh wind, which carried off a great quantity of snow.

It would appear that while there was so severe a storm at Goderich, very little of it was felt here, for there was scarcely any addition to the quantity that was in the village when I left it last week.

London Township, I again heard, while in the Huron tract, is so subject to frost that many of those who hold land in it are clearing out and are going to settle in Huron. Mr. McConnel told me to-day that there is truth in the remark that London will never do for Indian corn, that he never sows any, that wheat, oats and potatoes are the proper crops for London. Mr. McConnel has upwards of 3,000 acres.

After the above was written, Mr. Robertson returned from York and brought me two letters from my dearest Isabella, one from our dear child Mary, giving an account of her welfare and the welfare of my dear pet Anna. All my family at the date of these letters are in good health.

March 8, Friday—Wrote a long letter to-day to my dear Isabella, in answer to the two received yesterday by Mr. Robertson. Mr. Grieve (Elliot's brother) called to-day a while and chatted. I was much pleased with his manner,

whenever any remark of a religious kind was made his eyes were filled with tears. Ah; there is none in this country to be compared to the Southern Scots bred up in the Secession. Mr. Wm. Boston and Adam Beattie called. The conversation turned upon church establishments. They seemed struck when I told them that church establishments are the sin of man, and I think they were hardly well pleased. Mr. McMillan also called, and seemed to think that the resolutions passed at the meeting in London were good. I did not ask what these resolutions were, because I had some suspicion that they were not just what I wished them to be.

Mr. Townler called, and told me amongst other things that there are about twenty Universalists in London, that they have got a number of books to advocate the doctrine into a circulating Library, that there are many in the neighbourhood who hold these opinions, and that they are on the increase. As we were interrupted by a person coming in, I had no opportunity of learning what are the distinctive features of their Universalism. I must enquire about it further.

Mr. John Talbot, schoolmaster, called. He told me that Mr. Cronyn is returned from York, that the Governor told Mr. Cronyn that Upper Canada will probably be divided, that London will be the capital of the Upper division that it is his intention to send respectable loyalist emigrants who may apply to him in this district, that he wished Mr. Cronyn to send him a list of the unsold lands in London and Westminster, so that he might be able to direct emigrants where they might find locations, that the intention of Government is to raise up such a body of persons attached to the constitution of Great Britain as may counteract the influence of Yankeeism so prevalent about St. Thomas and along the lake shore; further, that the large Episcopal Church is to be finished this year from funds in the hands of the government.

Expenses to-day, paper for writing, 1s. 3d.

Weather—The air soft and mild, a great quantity of snow has disappeared to-day. At night the frost returned pretty sharply.

March 9, Saturday—Spent the greater part of the day in reading Lord Selkirk's statements respecting the Red River Settlement. Began a long letter to Mr. McGregor. Felt wearied and dispirited. Mr. Robertson and I went over the village to look out for a proper site for the proposed church and were happy in selecting what I considered by far the finest situation in the village. Expense, snuff, 1s. Weather—The day mild; frosty in the morning and evening.

March 10th, Sabbath—On this morning I attended the Episcopal Church. Mr. Cronyn preached a miserable but an orthodox sermon on the whole Christian armour. It beggared all description, but he seemed a serious man and sound in the faith so far as he knows anything about it.

I preached in the afternoon to a packed house of about one hundred persons from Matthew 27, 35, "And they crucified Him." The sermon went off pretty well. After sermon I asked all those favorable to the establishment of a Presbyterian Church and who wished to become members to remain after the blessing. There remained the Westminster people and the London and McKenzie Highlanders. I explained to them the nature of our mission and the nature of a church, and what ought to be done in order to establish one. Mr. McKenzie boggled a great deal about deeding the church to the U. A. Synod. Upon this a great deal of discussion ensued, which ended in the Highlanders resolving not to connect themselves with our church. Upon this I felt exceedingly grieved and passed a very uncomfortable night.

Weather—Agreeable to-day, though cold.

March 11th, Monday—Went out this morning and breakfasted with David McDonald. After breakfast I went up to David Barclay's to keep my appointment, which I had made in order to converse with the Highlanders preparatory to their admission into the fellowship of the church. Mr. McKenzie, backed by his Highlanders, introduced the old subject of his Kirk prejudices, which occupied us for three hours and which ended in the meetings coming to nothing. I left them and spoke to the Squire in a style which not a little surprised him, and which evidently left a sting in his conscience. He felt so uneasy that he and McMillan came to London to attend a meeting of the delegates from the Proof Line and London. This was an adjourned meeting to finish what they could not agree upon at their meeting last week.

I came into London attended by McDonald and McFarlane, where we found Mr. Christie returned from the Proof Line, accompanied by six or seven persons, who, having thought that they had done all that was necessary, had come in with the design of ascertaining whether I would settle amongst them. They were told that it would be necessary for them to meet together and give a call, and they were directed to do this on some day this week, and to have the call signed by all who approved of their choice and sent into London in the beginning of next week. They were furnished with a copy of a call, and full instructions were given to them how to proceed.

Mr. Christie detailed to all who were present (who were, beside the Proof Line delegates, Messrs. Robertson, David McDonald, McKenzie and McMillan and Ross from Westminster) the steps which he had taken in forming the church on the Proof Line, which were that he had admitted as church members all who had certificate of church membership from the U. A. Synod, or any of the branches of the Secession, or from the Church of Scotland or from any other Presbyterian

Church of orthodox principles; that all things went on in the most agreeable manner and that he thought the church on the Proof Line gave indications of being soon a church which would furnish ample labour for a minister and would be able to support him. When McKenzie and McMillan heard this they appeared stung to the quick, thinking of their own behaviour, which had been so very different. After a while they both explicitly declared their intention and their wish to support the church to be formed in London and to become members of it. I thought McMillan sincere but not McKenzie. I had learned through David McDonald that the Highlanders do not wish any minister who is not of the Kirk, that they had a thought of hiring my labours for a year in order that they might get formed into a church and that then they would apply for a Kirk minister. I thought even while McKenzie consented that this very design was in his mind. In the course of conversation with those present I spoke as if I intend to settle in this part of Canada, and I did so because I felt it to be my duty. The reasons I shall detail afterwards. The meeting went off in a very comfortable way.

Weather, the day rather mild, the roads soft and in many places muddy; frost morning and evening. Expenses to-day: Tobacco, 2d.; Washing, 1s. 3d.

March 12th, Tuesday—Spent part of the forenoon in reading Lord Selkirk's statement and in writing. After dinner walked out to Westminster and on our way called for Mr. Stuart, who gave us a Dutch reception—that is a warm one without any fuss about it. Called also at Mr. Beattie's on our way to Mr. Grieve's, where we lodged. Spent the evening in a very agreeable manner, in various chat about things civil and things sacred.

Weather—Warm in the middle of the day; much snow has disappeared—the roads soft and muddy in many places. Sharp frost in the morning and evening.

March 13, Wednesday—London. Mr. Christie and I proceeded at half-past nine in the morning to the house of Mr. John Grieve, where I had promised to meet with those who were to become members of the London Church. I stated to them that we would arrange those who might apply in three divisions, or rather that we would use three lists into one or other of which the name of every applicant should be inserted. The first list should comprehend those who had been members of an orthodox Presbyterian Church, such as the U. A. Synod, or any of the branches of the Secession, the Reformed Dutch, or the Kirk of Scotland, that the Church was in the first instance to be composed of these, and that these would be constituted a Church on Sabbath first in the village of London. At the same time it must be observed that these should not be considered without further proceedings admissable to the Lord's table, that when once the minister

should settle amongst them, and a session formed they should be judged of in order to their partaking of sealing ordinances. In a word our object for the present would be to treat them all as one individual would be treated who might present a certificate to a church already organized, his name would be put on the list, and he would become the object of the session's inspection. There is after all an irregularity in this, but it was fallen into from Mr. Christie having, contrary to what I understood we had agreed upon, admitted in this way the church on the Proof Line. I must, however, when I come to settle here, begin at the beginning, and I shall be satisfied with the scriptural knowledge and piety of everyone on the list before I proceed to the election of Elders, or at least before I dispense the Lord's supper amongst them. I do regret that the business has been managed in the way that it has been. I have all along wished to be the pastor of a pure church, and what has been done, has, I fear, opened the door to irregularity which may cost me much trouble. I remember David Spence and Jas. Stracham, at Petrodie.

I stated further that the second list should contain the names of those who had been partially in communion with the church, i.e., such as had had children baptized, of persons of this class, I had met with many in Upper Canada.

Persons of this description should in the first instance not be members of the church, they should be admitted by the session in the ordinary way to the membership of the church.

I stated further that there should be a third list to contain 1st, the names of those heads of families who had never been members of the church, but who wished to become members as soon as possible, and 2nd, the names of those young persons who would propose themselves as candidates for admission into the church as soon as the Sacrament should be dispensed. That this list was only for the purpose of shewing how extensive was the good will of those who were not yet members of the church, and that by giving in their names they pledged themselves to nothing but their present good will. Having stated these things I proceeded to take down their names, which are as follows:

List No. I.

Jas. Jackson, Falstone, Revd. Hugh Millar.
Ninian Elliott, admitted by Mr. Bell.
Robt. Beattie, admitted by Mr. Bell.
Elliot Grieve, Castleton, Mr. Lawr. Cough.
Jane Beattie, widow, Fallside, certificate by Rev. J. Gray.
Christian Club, Mrs. John Mar, from Aberdour, in Aberdeen, certificate by Rev. Geo. Gardiner.
Margt. Storrie, Roberton, certificate by J. Scoon, Andrew Hogg, Elder.

Alexr. Weir, Frazerburgh, Rev. John Cumming, Wm. Woodman, Elder.

Ann Brown, Old Dean, Rev. John Morrison, Alexr. Webster.

John Grieve, Westerkirk, member of the Relief Church, Langholme, has no certificate of membership, has certificate of good character by the Kirk Minister, James Green.

Jas. Beattie, Margaret Oliver, Roberton, certificate for both by Rev. John Scoon, Elder, Andrew Hogg, Elder.

Arch'd. Riddle, Aberdour, Rev. Geo. Gardiner, San Craik.

Bertha Mar, Frazerburgh, John Cumming.

Wm. Scott, Roberton, certificate by John Scoon, Andrew Hogg, Elders.

Robt. Shannan, Helen Beattie, Mertown, Rev. Jas. Duncan, and G. Penman, Elder.

Margt. Beattie, widow, Castleton, certificate by E. Wells, Elder.

Thos. Beattie, Falstone, Rev. John Cochrane, Thos. Robson, Wm. Briggs, Elders.

Jas. Rae, Southdean, Rev J. Richmond, Jas. Maither.

Andrew Beattie, Southdean, Thos. Armstrong.

Jane White, Southdean, Thos. Armstrong, Jas. Maither,

Wm. Murray, Ann Brown, and Jane Murray, Aberdour, certificate by Rev. G. Gardiner and John Sharp, Elder. This certificate intended to serve for them and daughter.

David Jackson, Castleton, A. Fisher, Session Clerk.

Wm. Beattie had been a member of the Asso. Refor, Church, N. America, at Seneca, under the paternal care of Rev. Thos. White, by whom the certificate was signed.

Janet Hogg, had been a member of the Antiburgher congragation of Manabattle, McLevonstown, left her certificate at Seneca.

Robt. Nicol, Falstone, left his certificate at Seneca, the fact of his membership attested by Wm. Beattie.

Jane Beattie, Eskdalemuir, as her husband—in all 30.

Bartholemew Swart, Janet Beattie.

List No. II.

William Beattie (Jane Bell, Mrs. John Grieve).

List No. III.

1—Heads of Families

John Grieve, Janet Grieve, Edward Beattie.

2—Young Persons

Wm. Rose, Wm. Grieve, Elizabeth Grieve and Christian Grieve.

The persons in List 1, were told to attend worship on Sabbath in London, when they would be formed into a church. The others also were bidden to attend. Mr. Christie then addressed to them all suitable exhortations and prayed with

and for them. The meeting then broke up. The whole procedure was very comfortable. The people deported themselves like persons employed in laying the foundation of a Christian Church. Told Mr. Grieve that it would be necessary to hold a meeting in London on an early day to draw up a call, and to take measures for building a church. Returned in Mr. Grieve's sleigh to London in the evening. Expenses, mending shoes 11½.

Weather, dry cold, yet comfortable.

March 14, Thursday—London, Hawleys. Walked out to-day to look at lot No. 20, on the 1st concession, which I had thought of purchasing. Mr. John Grieve went with me. After having travelled all round it and examined it, we concluded that it is not worth buying. A third part of it is not arable. There is a marshy meadow along the creek which seems fitted to produce ague. There is a great deal of poplar land, and still more of oak plain. It might be rendered a beautiful place, but would not be a profitable one. I determined therefore not to buy it. So in regard to a lodging and settlement for my family I am still as far off as ever. Expense snuff, 1½d. Weather, frosty in the morning, cold during the day, cloudy as if indicating a fresh cold and frost returned in the evening.

March 15, Friday—London, Hawleys. In the morning Mr. Christie and I had a long crack about our bairns and our wives, about the friends we have left and our prospects. About midday Mr. Christie went to preach in Oxford on Sabbath. I had never been able to fulfil my engagement to Mr. Robt. Cameron, so I requested Mr. Christie to preach there for me while I remained in London to constitute the church here. Occupied the greater part of the day in drawing up our report to the U. A. Synod. It will be too late for the meeting of the Synod, but we were unwilling to send it away before we had something to say respecting London.

Mr. Finlay McDonald called and gave in his name and the name of his wife, Marion McLeod, as in partial communion with the church, i.e., they had got their children baptized, but had never eaten the Lord's supper.

In the evening at my request Messrs. Alexr. William and Ross Robertson met in my room and it was agreed that measures should be taken as speedily as possible for having a church built, that for this purpose a lot of ground should be looked out and its price ascertained, that a plan of the proposed church should be drawn, that a meeting of the Congregation should be held on Monday for drawing out a call, and that all matters respecting the church should be submitted to them, and that they ought to be requested to get appointed a committee who would take care of the subscription papers. All this was cordially agreed to.

Weather, sharp frost in the morning and evening, and very pleasant during the day.

March 16th, Saturday—London. Went out this morning along Dundas Street with Mr. Robertson to look at two lots of land for sale. The one is 75 acres and the other 200. The good land on both is of inferior quality and the remainder is oak plain, or tamarack swamp; of course neither can be a good bargain. I am still out at sea. Mr. Fraser called to-day and presented the call of the Proof Line congregation. It is signed by 31 in full communion, accompanied by a paper containing the names of persons in partial communion, and by another containing the names of adherents, all of whom with the exception of three propose to become members of the church as soon as it shall be convenient to admit them. Mr. Fraser seems very eager to have me settle on the Proof Line, and thinks that there will be a far larger congregation than at London. I believe he is right, and it is the more probable when the English Settlement shall have given in their accession, which it is likely they will do next week. Mr. Fraser told me he never understood the gospel system till he read the "Marrow of Modern Divinity," that so convinced is he that the doctrine there taught is true that he would rather belong to the church that supports the "Marrow" than to any other denomination. He further told me that he has read part of our Testimony, that he likes it very much, that it has opened his eyes, that he is much better pleased with the church which he has now become a member of than formerly, that he thinks the Church of Scotland liable to all the objections which are stated in the Testimony.

Mr. Wm. Boston called to-day and told me that the English Settlement are to have a meeting this day, that they intend to join the congregations which have called me and that he and his brother-in-law intend to unite with them. Saw Finlay McDonald to-day who told me that the Highlanders in London village do not intend to unite with us, as they wish to have the Kirk of Scotland in London. This is the fruit of McKenzie's doing, and I have some fears that they may some day or other disturb us. Mr. McMillan called to-day. There was a smirk upon his face which I did not understand. He seemed to be under great restraint. I could not tell whether he wished to ingratiate himself with me or was chuckling over something which was opposed to me.

Weather, morning and evening hard frost, the day very fine, though cloudy at times.

Expense—Tobacco, 2d.

GENEALOGY

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